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For the Churchman.

Lays of Holy Church.

NO. XVIII.

Litany for the Departed.

"It is therefore a holy and wholesome thought to pray for the dead."—*II Maccabees*, xii. 46.

I.

For the spirits who have fled
From the earth that once they trod;
For the loved and faithful dead,
We beseech The Living God!
O receive and love them!
By the grave where Thou wert lying,
By the anguish of Thy dying,
Spread thy wings above them,
Grant thy pardon unto them,
Dona eis requiem!

II.

Long they suffered here below,
Outward fightings, inward fears;*
Eat the cheerless bread of woe,
Drank the bitter wine of tears:—
Now receive and love them!
By Thy holy saints' departures,
By the witness of Thy martyrs,
Spread thy wings above them.
On the souls in gloom who sat
Lux eterna luceat!

III.

Lord, remember that they wept,
When Thy children would divide;
Lord, remember that they slept
On the bosom of Thy bride;
And receive and love them.
By the tears Thou could'st not smother;
By the love of Thy dear Mother,
Spread thy wings above them.
To their souls, in bliss with Thee,
Dona pacem, Domine!

IV.

Grant our prayers and bid them pray,
O, Thou flower of Jesse's stem;†
Lend a gracious ear, when they
Plead for us as we for them.
Deus *Angelorum,*
Dona eis requiem,
Et beatitudinem
Cordibus eorum.
Jesu, *Qui salutem das,*
Micat lumen animas! Acolytis.

* 2 Corinthians vii. 5. † Esaias xi. 1.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. XXXIV.

Man having at best no claim to the mercy of Heaven, became by his fall obnoxious to the just displeasure and wrath of his Maker. Recovery from this could of course be expected only by the free mercy and gift of God. It must therefore be gratefully received by man precisely in such wise as it is offered to him. He has neither the right nor the ability to judge of the way in which grace and mercy should be extended to him, nor of the fitness and sufficiency of any means for the accomplishment of that end which God may be pleased to appoint. Strange and even revolting as might have appeared the requisition of animal sacrifice as a means of pardon and favor, it surely behoved the dependent and unworthy being who was to be benefited by it, gratefully to acquiesce in it, and exercise an undoubting faith in its value and efficacy. Hard to be understood by the patriarch Abraham as was the rite prescribed to him by which entrance was to be ministered into that covenant with God in which His blessings were promised, he pursued the dictates of a sound understanding as well as true faith, piety, and devotion, in not suffering a doubt or question to arise, but yielding at once a willing and grateful obedience. The appointment was from Him against the fitness and wisdom of whose requisitions it were the height of presumption and impiety for man to raise objections.

Until the time of Abraham, God's covenant of mercy embraced the whole human family. The widely prevalent corruption and idolatry, however, into which that extensive family fell, led to the separation of the Church from the world, men being taken out of the latter and brought into the former. The rite of circumcision, given to Abraham, was instituted as the means whereby this severance was made, and men taken from the mass of their fellows, and initiated into the state of covenant with God. Then became emphatically appropriate to this covenant-state the term used in the original language of the New Testament to denote the body of those thus in covenant, εκκλησια, signifying a state of being *called out or from*—called from or out of one condition into another, out of an uncovenant into a covenant state.

Under the Gospel dispensation of the Church of God the right appointed for this calling of man is *Baptism.*

When the Saviour commissioned His Apostles to make men His disciples, or bring them into His religion, and thus to a participation of its spiritual and eternal benefits, He ordered that they should do this by *baptizing* them. When St. Paul speaks of those who have *put on Christ*, or become His, and thus been invested with a title to all the blessings flowing from that merciful connection, he represents this as the case with those who have been *baptized into Christ.* When Christ points out the means of admission into the kingdom or Church of God, He declares emphatically that this cannot be effected without being born *of water and of the Spirit.* When the ground of all God's mercies in Jesus Christ, the remission of sins, is spoken of, the means of so rich a blessing, and consequently of all the great and precious blessings flowing from it, is repeatedly represented to be *baptism*—"Arise and be baptized, and wash away thy sins." "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins."

Baptism then is the means whereby we are allowed to have a hold on the mercies of God in Jesus Christ. It makes us His in a sure covenant-relation, and thus invests us with a title to His promises.

To apply, however, the terms title, claim, or the like, to any expectation which man may have from his Maker, would be guilty presumption, except in connection with, and express recognition of, the great truth that all God's benefits to us are of His mere grace and mercy, totally undeserved by us. Whatever title and claim we may have could never be in our own right. They rest entirely on God's allowance, and are entirely His free gift. If I promise one who asks my favor, and has no just claim upon me, that on his performance of a certain condition, I will bestow upon him a certain reward, it matters not how far that reward may go beyond his deserts, or transcend the value of the service rendered; I have given him a claim upon me, and rendered him entitled to the return stipulated; and my truth and justice, consequently, are concerned to see that the return be made.

Such is man's title to God's mercy in the covenant of grace. God, by receiving him into covenant, gives him that title. He mercifully engages through Jesus Christ that certain blessings shall be ours on our performance of certain conditions. The faithful performance of the conditions, therefore, although not possessing the least merit, and totally disproportioned to the benefit sought, He is pleased to recognise as conferring a claim to the fulfilment of His promises.

The reception then of Christians into the covenant-relation to God which imparts to them this claim or title to His grace and mercy, is their election and calling to the high and holy privileges of the Gospel. This is done by the sacrament of Baptism; the privileges conferred by which, as gathered from the Bible, are well expressed by the Church in her catechism, when she teaches the catechumen to say that in Baptism he was "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Into these relations to our Maker and Redeemer, and this assured prospect of eternal glory, we were called in that blessed sacrament; and very seriously does this exceeding great love of our Master and only Saviour urge St. Paul's precept to the members of the Ephesian Church, "I beseech you that ye walk worthy of the vocation wherewith ye are called." For, let it be ever carefully remembered, God's promises are made to us in the capacity in which He has created us as moral and responsible agents, and are therefore conditional. His covenant of grace includes duties on our part as well as blessings on His, and lays us under weighty and awfully responsible obligations; the neglect of which will turn His designs of mercy into the dread execution of His wrath, and our high and holy privileges into everlasting condemnation. Those privileges—our Baptismal privileges—ought therefore to be most seriously pondered by us. A more evangelical view of them can hardly be given in condensed form than in the above quoted answer in the Church catechism—"Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

In Baptism we were made *members of Christ.*

Christ is represented in the New Testament as the Head of a holy society, called His body or Church, of which His people are the members. Through this Church they become spiritually united to Him, or *members of Him.*

Baptism is the divinely appointed mode of admission into the Church. Essentially wrong, therefore, is the very prevalent notion that membership of the Church is conferred by the reception of the Lord's Supper. No baptized person can ever *join the Church.* He was joined to it by a tie which he can never break, and had laid upon him all the obligations of its members, in his baptism. That sacrament gave the Church and its Divine Head claims upon him from which he can never disengage himself, which involve perpetually binding obligations, and by which he must be judged at the last great day. The meet participation of the Holy Eucharist is a privilege of Church-membership which he rejects at his peril, and a duty of Church-membership which he cannot omit without great guilt.

It is to be feared that this subject is not properly considered by members of the Church. The current error above mentioned blinds many to the solemn consideration that they *are* members of the Church, and consequently that all the responsibilities and obligations of the Christian covenant rest upon them, while they are trusting to the false security that because they have not yet *made a profession* in the sacrament of the Supper, the Church has not its full claim upon them as her members and her children.

It is of course binding upon us, as members of the Church, that we hold and cherish correct views of the Great Lord and Master to whom we are thus united. We should own and receive Him in the blessed character of the Saviour of sinners in which He is presented to us in Holy Scripture. We should deeply feel our own need of His grace and mercy in this character arising out of our sinfulness and unworthiness, and recognise in His merits our only source of hope for the pardoning mercy of God, and His acceptance of our services and ourselves. We should gratefully place our whole reliance for the renewal and sanctification of our hearts and lives, and for ability to walk in the divine commandments and ordinances, on the influences of the Holy Spirit which Christ has promised to His Church; and humbly and devoutly apply to the means appointed in that Church for our obtaining those influences and all the mercies of redemption. To this end we should seek the knowledge of what Christ has ordained respecting the ministry of His Church and their sacred functions, and for securing generally that Church's appointed agency in promoting the glory of God, and our own spiritual and eternal welfare. The increase, unity, and prosperity of that mystical body of the Redeemer should be objects of our devout anxiety and labor, and interest us in constant faithful prayer. As *members of Christ*, we should, by devout and uniform attendance on the services and ordinances of His Church, and the manifestation of their practical influences in personal holiness of heart and life, a uniformly consistent course of evangelical piety and morality, endeavor to adorn the doctrine of God our Saviour in all things, to discharge the obligations of the covenant of grace and mercy to which we have been received as parties, and to become subjects of the great and precious promises which, in that covenant, He vouchsafes to make and certify.

In Baptism we were made *children of God.* "Ye are all," says St. Paul to the members of the Galatian Church, "the children of God; *for* as many of you as were *baptized* into Christ have *put on* Christ."

All of our race are indeed *by nature* children of God, inasmuch as God, being our Creator, is the Father of us all. According, however, to that purpose of His will by which He established a covenant as the rule and means whereby *redeemed* man is to be made the subject of the blessings of the great redemption, there is a sonship *by adoption*, of which men are made partakers by becoming in Baptism parties to that covenant, and thus *putting on* Christ, and with Him that participation of *His* filial relation to God, brought by His incarnation into union with our nature, whereby we may cry Abba, Father. *Thus* are God's promises of special fatherly regard and affection made to us, if we, on our part, will render to Him the love and duty which, as children, we justly owe Him.

And whom should Christians love, if not their Heavenly Father? Possessed of every claim which infinite perfection and goodness can give to the love of His children, He can advance, in all its fulness, that strongest and most reasonable one, that *He first loved them.* For their pardon on repentance; for the directing, sanctifying, and strengthening influences of divine grace, conferring ability to repent and walk in newness of life; for all the high and holy enjoyments which religion only can impart; for comfort in affliction, direction and aid in difficulties, support in the trying hour of death, and glory, honor, and immortality beyond the grave; He has richly provided in that "everlasting covenant, ordered in all things and sure," which He has established by His inestimable love in the redemption of the world through our Lord Jesus Christ.

Does every baptized person realize that these things are a claim upon *him* for such thoughts of God, and such demeanor towards Him, as a son owes to a loving and faithful parent? Insensible to the truth, or neglectful of it, as he may be, he is *a child of God*, and corresponding filial reverence, love, and obedience are due from him. When worldly-mindedness, or irreligion, or vice, has spread its lures and put forth its demands, let the Christian, if his heart is not totally hardened by slavery to sin, ask that heart what ingratitude is so base, and what guilt so disgraceful, as the substitution for filial love, of the violation of parental commands and rebellion against parental authority, especially when these are enforced by the strongest and most unwearied parental affection.

In baptism we were made *inheritors of the kingdom of heaven;* that is, we thereby had given to us a title to the kingdom of heaven as the reward of fidelity in our duties as members of Christ's kingdom or Church on earth. For, says the Apostle of the members of the Church, "we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ."

But this blessing too, as every other in God's gracious covenant, is conditional; because it is conferred on a moral agent, having a responsibility of his own in the great work of his salvation. Nothing indeed that he can do can merit heaven; nor without the assistance of the Holy Ghost, can he do aught that is appointed as a condition of his reaching heaven, or be such as God will be pleased to accept into that celestial kingdom. But his Divine Parent is pleased to order that a heavenly inheritance shall be the reward of faithfulness in the Gospel-covenant, and that the same covenant shall prescribe conditions for attaining to that reward, provide grace for the performance of the conditions, [illegible] through the Mediator of the Covenant. In Baptism God is pleased to affix His seal to the pledge that His part of this gracious compact shall be surely kept and performed.

Be it not forgotten, however, that this inheritance may be forfeited. The pledge of it is in their behalf only who are true to the obligations which the covenant lays upon them. Is this the reader's case? Does he duly prize the rich inheritance offered him? Does he labor for it faithfully, constantly, and consistently? Is his mind mainly set on the fulfilment of the conditions on which it is promised? Earthly riches and heavenly riches are before him: for which does he chiefly labor? Earthly pleasures and heavenly pleasures invite him: which have the warmest of his affections, the most of his care, and the largest share of his attention and effort? He is warned of a given course of conduct that it will lead to temporal loss, injury, or ruin: he is warned of another that it will occasion the loss of eternal happiness, and the incurring of everlasting misery: in which particular is he most in earnest in taking heed to his ways?

The eye of our Covenant-God is upon all the members of His Church, as His children, and heirs of His heavenly kingdom, that he may be gracious unto them. Does He see them the servants of sin and votaries of the world? He will not long bear to look upon this. Such guilty ingratitude and presumption He cannot long endure. Indignation and wrath must be their just recompense, increased as the period of guilt is prolonged.

The true Scripture view of the baptismal covenant and privileges is the source to enlightened and spiritually minded Christians of sound edification, and of their purest joys and richest comfort. Solemnly impressed with the abiding reflection that they are members of Christ, their hearts' desire and prayer to God is, that they may walk worthy of the vocation wherewith they are called, and not bring disgrace on the holy society whereunto they belong, the Church which is the body of Christ. They strive to preserve consistent union with it by all the appointed means, to promote its enlargement and prosperity, and to adorn it by the soundness of their faith, and the purity and piety of their characters and lives. United to its Divine Head, not only sacramentally, but by a true and living faith, they heartily receive and own Him as their Prophet to instruct them, their Priest making atonement and intercession for them, and their King, who, having received them into His kingdom, demands their faithful allegiance; gives laws and ordinances for the good government of His Church and its members; provides them with ample means for maintaining the warfare in which He requires them, as his faithful soldiers and servants, to fight manfully under His banner against sin, the world, and the devil; and has in reserve for them elevation to the higher honors, glories, and joys of His Church in its triumph and perfection in heaven. As children of God, they love Him with the holiest and choicest of their affections. They fear to offend Him, and find their greatest happiness in dutiful submission and obedience to His will, and the faithful discharge of all their filial obligations. Inheritors of the kingdom of heaven, *there* is their most valued treasure, and there consequently are centred the best affections and strongest desires of their hearts. In all their intercourse with the world it is to be seen, not in parade or ostentatious profession, but in the purity and elevation of their characters, the practical piety of their lives, and the influence which their religion exerts over their tempers, dispositions, and passions, over all they are, and all they do, that they are living for a better world, and striving to make all things here work together, by grace through faith, for the perfection of holiness and enjoyment which God in Christ has there prepared for those who unfeignedly love Him.

Such members of Christ, children of God, and inheritors of the kingdom of heaven, experience a fulness of joy and comfort which the world can neither give nor take away, in the sure confidence with which they repose on their covenant-God. Perpetually beset by mournful and humbling evidences of the corruption, frailty, and infirmity of their nature, and deeply feeling their utter want of merit, they are still cheered by the sure and surely pledged promises of the everlasting covenant. In Christ they see hope of the acceptance of their humble and sincere repentance, and their cordial and unwavering faith; of the reward of their devout and constant use of the appointed means of that grace which is sufficient for the Christian, and that strength which is made perfect in his weakness; and consequently of their being enabled so to pass through things temporal as finally not to lose the happiness eternal. Hence, too, their humble expectation and hope of being furnished with the whole armor of God, and enabled faithfully and successfully to use it, in their required struggle against the enemies of their spiritual and eternal welfare. All self-righteousness and self-dependence they merge in casting themselves on the alone sufficient merits of their Advocate with the Father, and making mention of His righteousness, even of His only. In affliction, their compassionate High Priest, who Himself has been a Man of Sorrows and acquainted with grief, will send comfort down from the mercy seat at which He intercedes for them. In death, He who liveth, and was dead, and is alive again, will be their sure and certain Refuge, and very present Help. The covenant grace and mercy, thus true and effectual in life and death, will still be with them, securing to their souls pure and unmixed joy in the rest of paradise, and raising them to perfect consummation and bliss both in body and soul in the eternal and everlasting glory of heaven. B. T. O.

For the Churchman.

Solifidianism and the Death-bed.

NO. II.

In our last we described the theory which in effect says that as *a man feels so he is* in the sight of God. We asserted its delusion, and with sufficient reason, for the whole tenor of the Scripture is that as a *man has lived*, as *he has acted*, so *he is* in the sight of God. 'By our works we shall be judged and by our works condemned.' And feeling, at any one moment of life, is no test of state, no proof or criterion of faith. The works of faith are the only test of faith. We then asserted that by the Solifidian theory men are deluded into taking their mere animal feelings as tests of their faith, and we gave examples of the injury which comes from it, both as regards the entrance upon a profes-

Still if a man has been deluded, and life remains, he may recover from his delusion; his experience and outward things will teach him better. He will leave and abhor the men that have persuaded him so, as thousands, nay tens of thousands, in this land have done who have come under the influence of revivalists. But if a man upon his death-bed is placed under false impressions of his acceptance with God, if he is taught then to act upon delusive notions, if he is sent out of the world deluded and drugged into a false security, then is there for him no recovery, nothing but destruction. And this we say to be the most injurious effects of this notion, that it drugs men into a false repose—it sends men out of the world trusting to their own feelings and therefore confident, triumphant, rejoicing, who, if true repentance and true faith evinced and realized by works are necessary to salvation, are upon such supposition wholly unprepared to meet their God. We blame not the men who are the agents and operators of such lamentable results, for we cannot expect them who are trained in schism to act upon the principles of the Church. And we have no doubt that they act up to the light they have. But we do say that such a result is the natural and inevitable consequence of the system they are under, and that that system is false to human nature and false to the truth of the Gospel. We say, too, that it prepares and levels the way for such death-bed delusion, and makes it the natural and expected issue to the holding of that opinion during life.

For Solifidianism has its own opinion and tradition upon the death-bed which is inwrought into the mind and modifies it upon the subject. Its own opinion, we say, that such and such must be the death-bed of the sinner, such and such, on the contrary, the death-bed of the Christian. The Churchman knows that he, by Holy Baptism is thus, through the grace of God, made a 'member of Christ,' 'a child of God,' and 'an inheritor of the kingdom of heaven.' His business then, knowing this as a fact, is so to act that he be not cut off as an unproductive branch, destroyed as a rebellious child, deprived and cast out from the inheritance. And for this object he has, if he will only avail himself of them, the gifts and graces of God's Spirit. Knowing the fact of his rights and privileges his sole object is to live up to them. The Bible, the Church, and the Spirit, informing and enlightening his conscience, are his threefold guide on the path of duty through life. As to his actual position in the sight of God, he never can for a moment be in doubt. Not so the Solifidian. His evidence is his feeling. 'Am I damned?' says he at one time; 'no doubt I am not—but am in a state of grace, for no one could be damned by any possibility that feels as I do. I rejoice in my Saviour, I am triumphant in him, glory opens to my view. I am not damned certainly; I cannot be, feeling as I do such living faith.' Men do not always feel good, and so to-morrow he is not quite so certain as to-day; he doubts and is in agony until his feelings are raised to the same pitch, and then again he is certain. Is not this the amount of it,—'as a man feels so he is in the sight of God?'

What then, in view of this theology, ought the death-bed to be? Why, as a man cannot be in a state of grace without feeling it, and as feeling is the test of grace, the death-bed of the Christian must always be a scene of triumph and exultation, of conscious joy and transports of happiness. This is the opinion ordinarily. It is the opinion, too, of the sufferer that it should be so; he has been taught so during a life time, and ever has thought the teaching true, and therefore upon the death-bed he strives to make it so. It is the opinion of the preacher who waits upon him, and he too bends his best efforts to bring about the same result. We have seen it so in practice, and we have been struck by it as most unnatural and unbecoming; that instead of realizing their condition—instead of keeping in view the awful fact of the responsibility of the frail nature to the all-perfect Creator, men should make it an object thus to excite their own feelings, that they may rejoice and triumph *in them* and dwell *upon them.*

Such being, with the Solifidian, the death-bed of the Christian always and ever, just the opposite should be the death-bed of the sinner. And accordingly we find it a very general opinion that the death-bed of the sinner is a scene of horror and terrific agony, or else of sullen and hopeless despair. This, without doubt, is the common opinion of ordinary Christians. We have it in their conversation; it is affirmed, by implication, in religious biography; it is used in the pulpit as a strong motive. And yet the fact is not so—there is no reason in the nature of the thing or in men's experience why it should be so. Why, then, is the opinion so prevalent? For the reason we have assigned, and for another which we shall go on to specify.

Men will and must have a traditional feeling; if they do not receive that of the Church they will have one that traces its origin to John Wesley, Roger Williams, Joe Smith, or Tom Fool. And this opinion with regard to the horrors of the sinner's death-bed is a traditional one. It arises, we believe, from Dr. Young. The great poet wrote a piece in prose called 'The Death of Altamont.' In this he pictures forth the death-bed of a despairing sinner in all the gloomy magnificence of thought, all the quaint solemnity, all the striking and startling terms which have made his Night Thoughts such a favorite with most religious persons. That piece has destroyed more of the right apprehension of what the sinner's death-bed is than can be well calculated. It is eloquent. The death-bed of a sinner, viewed as he views it, is a subject so capable of fervid and startling declamation. Wanting as the common religion is in points of contact with real life, it is so seducing a supposition for the pulpit-orator to take it for granted that this is a description mournfully true, and that upon the death-bed the conscience of the open and notorious sinner must ever awaken to agony and torture the man with horrors unspeakable; that a hundred times we have heard the appeal to sinners based upon such a supposition; a hundred times have we detected the 'death of Altamont' even in the discourses of those who, perchance, had never seen the piece. In fact, whenever a clergyman begins, 'Go to the death-bed of the expiring sinner and contrast it,' &c., at once the 'Death of Altamont' flashes up to our mind. It is to a certain class of preachers what the 'Man of Macedonia' is to the set orators of the A. B. C. F. M., and 'God's image cut in ebony' to others. It is, if we may so say, a creed [illegible] this point written by Dr. Young, [illegible] by those who do the most profess to be above all creeds.

We would not wish to cut away a single motive which the preacher can urge upon sinners. But when motives are unreal and untrue as this is; when, as this, they agree neither with the principles of the Gospel nor with men's experience as to matters of fact, we have then no objection to say so. And any thing more injurious than that men professing to preach the Gospel should state as matter of fact things which the experience of daily life shows not to be so, or take their stand upon principles that have no solidity in them, we do not think that there is. And the principle that the conscience of the sinner must and does always, as a matter of fact, awaken to agony upon the death-bed, or that the true Christian who is really acceptable in God's sight must always display it then in triumphant and exultant joy;—for these two opinions there is no ground in the Scripture, no support in the experience of daily life. They are opinions which owe their origin to the false theology of Solifidianism, taking refuge from its own weakness in vivid and startling writing.

These two opinions were, in youth, wrought into our own mind by that classs of Romances called Religious Biographies, the stories of pious people who did not do so much but felt so good and talked so well, and we held them. After a time we became acquainted with a British officer who had served through most of the Peninsular war, and he gave us the first hint as to the real state of the case. 'I have seen,' said he, 'a multitude of men die who were loaded with crimes and sins. And some of the worst of men I have seen die as coolly and calmly as the best. I cannot, therefore, believe the opinion with regard to the sinner's death-bed that is preached by most parsons. The man who is cool and bold and daring in his wickedness will, for the most part, be such in his death. Such villains I have often seen die like heroes.' We then were young and had never seen a death-bed. But our experience has since confirmed the truth of this assertion. And from it we believe that nervous temper, the nature of the disease, and other merely physical matters, have more to do with the sinner's death-bed than conscience. In fact these terrible death-beds, such as that of Altamont, we do believe for the most part to have nothing at all to do with conscience or repentance, but to be the spasms of mere animal terror and physical agony. In fact, it is the very hardest thing in all cases of the sinner's death-bed to excite the deadened conscience really and truly, as it is the easiest, especially in the case of nervous and acute diseases, to start up this feeling of agony when you have the appropriate conditions of it.

However, let us look the matter straight in the face. Let us, instead of keeping up a false tradition for the sake of its effects upon the one or two weaklings while it is seen to be false by the men of strong sense, and when the urging of it as a motive has therefore the effect of making religion to them seem an unreality,—let us, instead of this, turn to the matter of Scripture and experience, and at once we shall discern the untruth of the ordinary opinion.

There are two classes of sinners as regards temper. The first the inconsistent man, he whose conscience is perpetually checking him, and who, perpetually led astray by his passion or his interest, is perpetually rebelling against his conscience. The man who does the evil he abhors, whose life is a struggle in which he has forever striven and forever been overcome. In the case of such a sinner the prevailing sentiment of his heart, when once sin has attained its full dominion over him is a terrible one, the feeling of his struggle the desire to become free, and the sure belief, from the experience of his past life, that his escape is impossible. This state of mind even a heathen poet* has noted to be the worst and most severe punishment of sin. Place such a man upon his death-bed. Through life he has ever wrestled and ever been unvictorious. The strife is then to end forever. His heart, hopeless through life, has no feeling then as it had of old, that unforeseen casualties might turn up to aid him to the victory he had not the self-denial to obtain for himself. All the chances and changes of life have elapsed, and no chance has brought him the aid he looked over the distant horizon for when he should have sought it close at hand in the present; and now chance is at an end, and henceforth there is to be no change. His struggle is at its highest, the feeling of his life at its highest. Such a death-bed is truly a terrible one—the death-bed of despair.

Such cases undoubtedly have been the origin of the ordinary notion of the sinner's death-bed. But such cases occur not once in a thousand times, not once we may well say in ten thousand times. The full and entire feeling of despair is what sinners can hardly feel upon earth. The sense of eternal and hopeless changelessness, this, as the poet says,

The dragon foul and fell,
The unrevealed unquenchable,
Whose breath adds wind and fuel to the flames of hell. *Coleridge.*

As the same sense of changelessness must make one of the divinest ingredients in the felicity of the blessed,—

"Oh joy, that in eternal calm,
Fulness of joy, fulness of joy compensing,
Oh gladness! that in star-like sameness,
Manifold radiance aye dispensing,
The soul should live."

The ordinary death of sinners is to die as they have lived. If men live, as most men do in these days that neglect the Gospel and have no hope in the name of Christ, in a constant and steady course of neglect; Epicureans upon principle; coolly and consistently making the most of the world in a sober prudent, quiet moral way, they generally die as they have lived, without hope in Christ, without perturbation of conscience or any agitation more than may arise from the nature of their disease, dull and untangible to all considerations of a future state, unmoved, unagitated, unagonized.

Especially is this the case in this country, because we are the most moral, naturally, and the busiest, from our position, of all people upon the earth. But more so is it the case, because the ordinary religion in a measure causes this effect. It presents itself not as a spiritual law, requiring submission, taking the infant and prescribing to him duties anterior to his knowledge of the grounds and reasons of them, but as a mere voluntary compact, the terms of which are not binding or capable of ratification until they are understood and comprehended. And thereby the powers of the Gospel never reach maturity. For the same relation which the outward world bears to the senses by which we perceive it; that same relation has the Church of God in her organizations and agencies to the senses for spiritual things that lie innate in man's soul. The natural eye is made to see; it has in it the power of seeing—it has had this power before it saw; and yet to bring it into action it is necessary that light and external objects should strike upon the nerve of vision. So is the conscience an innate sense—a natural faculty as the power of vision is natural, but like it, in order to act, in order to be a guiding and controlling and informing faculty, an outward stimulus is necessary. Law, the law of nature, the law of society, the spiritual law of God, is to it what light is to the eye. Both these powers, born with us, need the outward exercise for them, else are they undeveloped; the eye desires the external light, the conscience needs the knowledge of religion and duty conveyed to us as a law: for still 'the law is our schoolmaster to lead us to Christ.' If the eye from infancy be kept from the light, if the conscience be uninstructed in divine truth as a supersensual law, both lose their power. Now infancy and childhood being the only time when divine truth can be communicated as a spiritual law of obedience exclusively, and the parents being to the child the divinely appointed magistrates and teachers of that law, the doctrine of the sects comes and in effect cuts away the sanction of that law, and tells the parent in effect that the child cannot be a subject of God's law, either by cutting away infant baptism altogether, and thereby establishing a great gulf between the child as born of its natural birth only, and therefore the child of wrath; and the religious parent as regenerate, and therefore the child of heaven; or else by substituting for the Gospel requisition of Baptism a mental emotion which common experience tells us does not in the majority of cases take place till childhood is past. The parent being, therefore, free from the responsibility that would arise from the fact that the child is made by baptism 'a child of God,' a member of Christ, 'an inheritor of the kingdom of heaven,' avails himself of his freedom. The child does the same. And so the conscience is left to nature—heavenly truth as a spiritual law it never feels—it is more or less imperfect to religious truth. Oh, if these men could only feel how much moral obliquity takes its origin in these anti-Christian theories of theirs for which they are so zealous! If they could only know how many of the mere dull, conscienceless, animal death-beds, without apprehension, without hope and without fear, which, in spite of their preaching about sinners' death-beds are the most usual at the present day, arise from these theories of theirs, they would shudder at their own position. If they, on the other hand, knew how the sentiments of religion which the parents have obtained by struggle and labor and pain, may become the inheritance of the children by the Church's doctrine and practice of infant baptism; how that the piety of one generation may come to be natural and unconscious saintliness of temper in the next, surely they would, in view of this glorious prospect, hesitate a little in the bitterness of their opposition to the Church and her doctrines. But we cannot expect this; as they have been taught they go, and we shall go as *we have been.*

We have shown in this essay the opinion that Solifidianism holds as to the death-bed of the sinner, and its falsehood as well as its agency in preparing him for it. In the next we propose to view it in its attendance upon the death-bed of the sinner and of the Christian. W. A.

* Persius.

For the Churchman.

Trinity Church.

Mr. Editor,—This noble specimen of Ecclesiastical Architecture is now near its completion, and the question is often asked by Churchmen, Will the Vestry make all the sittings free? Allow me, Sir, to call your attention, and the attention of your readers to the importance of throwing open this church to the diocese and Church generally.

Nearly all the churches in this diocese and State look up to Trinity as their mother church, having received more or less assistance from her in their hour of need. This feeling of reverence and gratitude would be strengthened and perpetuated by making every Churchman in the diocese feel that he could find, when in the city a home in Trinity Church, and besides carry away with him a proper idea of the order and solemnity of the Church services, which I take for granted will be performed in such style as will harmonize with the architectural beauty and magnificence of the building. I believe there are generally in the city strangers enough, and more than enough of our Church, to form a large congregation. The greater part of these now feel as if they had no where to go on a Sunday; for nearly all the seats in the principal churches fit for use are private. Is it right that in your great city so large a number should be cut off from the services of the Church and as it were excommunicated? Ought not the stranger to be provided for? We should recollect the words of our Lord, "I was a stranger and ye took me in." If for no other reason than that of the accommodation of strangers, Trinity Church should be free. It may be said that the pewholders in the old church are entitled to seats in the new. In answer, I think the vestry will find that on account of the length of time occupied in building, the congregation has been broken up, and the people have attached themselves to other churches in the city; if, however, some of the old pewholders should wish seats in the new church, Christian courtesy would secure to them and their families the best sittings as long as they should continue to occupy them. If the vestry cannot afford to lose the rent, let them appeal to the people and return to the use of the Offertory; if this should not be sufficient, surely the deficit would be made up by those in the diocese who feel an interest in the prosperity and advancement of the Church.

There is one thing more that I would urge, and that is, sound policy requires that all the sittings in this church should be free. Trinity Church with her vast wealth needs many friends to protect her in her just rights in this democratic land. If she rents her pews to a few persons, part of them perhaps absentees, she will be looked upon with a jealous and envious eye, and will be thought aristocratic and selfish: if on the contrary she throws open her doors wide to all, she will make a multitude of friends. There are few persons of any influence in the State who do not make frequent visits to the city. A large portion of these, including many who dissent from our Church, would feel more or less interested in her; for Trinity would be their church, and who would dare lay a profane hand on that which belongs to the people? And now, Mr. Editor, I hope these remarks of mine may not be amiss, and that they may have the effect of drawing out you and others interested in the establishing of free churches.

NELSON.

For the Churchman.

Mr. Editor,—As the time approaches for opening Trinity Church, many ask "Will it heretofore to lock up in the House of God and say, "This is my property, let no man enter herein?" I am well aware this is a question not without its practical difficulties, but believing as I do, that the difficulties are *superable*, while the argument on the other side is *insuperable*, I am anxious that it should be very carefully weighed by the vestry before deciding against it. As one element of that decision, they will doubtless give some weight to the earnest wishes and judgment of the diocese at large and Churchmen generally. As one I speak and pray it of them most earnestly on these two grounds:—

First—That I in common with my brother Churchmen throughout the diocese may feel in visiting New York that the doors of A MOTHER CHURCH stand open to receive me; and

Secondly—That a great Church principle (too long forgotten) may be so relaid among us in our new churches as to carry with it the greatest weight, both of authority and example, viz. *No property in the House of God.*

A CHURCHMAN OF THE DIOCESE OF N. YORK.

To the Editor of the Churchman.

Rev. and Dear Sir,—It is my wish for the future to lay aside the black gown in my public ministrations, and to confine myself to the use of the surplice; but before doing so, I desire to have the opinion of some Bishop as to the taste and ecclesiastical consistency of this change, which I would shrink from making on my own responsibility. Should my reasons be considered valid, the approval of such a dignitary, especially if he be one well known for his abhorrence of novelties, would embolden me to carry my wish into effect, and would doubtless induce his admirers to imitate my example.

My reasons for wishing to make this alteration are partly a matter of taste, but much more a feeling of respect for ecclesiastical consistency. The fashion of wearing the black gown is secular in its origin, since, as every person knows, it is merely a scholastic garment. I look upon it therefore as entitled to the same respect which the bracelets and ruffles have already received at the hands of the present Bishop of Vermont. And as he has had the independence to recur to the good old practice of wearing the lacon sleeves loose, I think that I may take a similar liberty in recurring to the sole use of the surplice, which has come down to the Church from time immemorial.

On the score of taste I must plead guilty to the charge of a thorough dislike to the modern fashion. I know of nothing to recommend it, except the argument that having once been adopted it never should be changed, unless by some act of joint authority. The authority to change needs not to exceed the authority to establish. And in the present case the modern mode having come in without authority, like any other worldly fashion, it may be abandoned in the same way. In my own eyes the black gown appears to contradict the Catholic character of our other ecclesiastical attire. The most skilful artists, not even those of Vermont excepted, are unable to make a Presbyter of the Church look any different in a black gown, from a dissenting minister, or 'bating the wig, from an English Barrister, which, to say the least, is entirely out of keeping with our official character. This seems to me a much more important consideration than any scruples of taste which may originate in the brain of a painter, although changes based upon the latter might startle the Judicious Hooker into unbecoming terror, or excite the gaping wonderment of Dr. Syntax should he visit the Green Mountains in search of the ecclesiastical picturesque. The remedy I wish to adopt does not consist in any thing new, but merely in laying aside the black gown, and confining myself to that old and familiar garment the surplice, derived from the ancient Ephod of the Priests of Israel. Should this offend any person I can only hope that a little reflection on the subject may cause the offence to cease. I trust, however, whether others agree with me or not, I shall not be seriously thought to desire the adoption of a novelty even in this. So far from it, indeed, that I have merely purposed to forsake a modern fashion in favor of the really ancient and immemorial custom which deserves the regard of all consistent Churchmen who detest novelties. To bring into the worship of the sanctuary any thing of my own devising, however trifling, or to favor the spirit of innovation in aught against the real authority of the Church, would disturb my own peace at least as much, I presume, as that of any among my respected brethren.

This mode of reasoning, which it strikes me I have seen somewhere else, is of very wide application, and might be used without essential alteration in favor of candles on the altar and public prayers for the dead. I trust no one who advocates the restoration of ancient and Catholic usages will deny its validity.

PRESBYTER.

For the Churchman.

Consecration of the Bishop of Pennsylvania.

Mr. Editor,—A clergyman of this city being asked what bishops were to participate in the consecration of Dr. Potter, replied in substance, that Bishops Hopkins and Lee were to be present, who, with Bishop Chase, would make the required number; that he hoped no one of those who voted in the minority on the trial of Bishop Onderdonk would be invited, and that if they were he would not be a spectator, as he would quite as soon see the d—l among the consecrators as any one of them.

In confirmation of such statement, I understand from a very different source, that Bishop Chase has received a request from the Diocese of Pennsylvania not to invite to the consecration any of the six gentlemen referred to. Bishop Chase himself, in conversation with a presbyter, stated that such a request had been made; and there being therefore no doubt of the fact, I beg leave to make it known through your columns as a matter which concerns the Church. Who the persons are that are engaged in this party proscription I have no means of knowing, but their names ought to be given to the public, that, in obedience to Apostolic injunction, they may be "marked" and "avoided," as those who "cause divisions and offences."

I hope that Bishop Chase, rising above all personal feeling, will treat such impertinent interference with the contempt it so justly merits, but if disappointed in this expectation, I have mistaken the character of Dr. Potter, if he do not protest with becoming indignation against any attempt to make his consecration an occasion of party action.

I pass over the improper epithet recorded above, as very similar to an expression which fell from the lips of another clergyman, who, inveighing in conversation with your correspondent against the persecuted Bishop of New York, and wrongfully accusing those whom he called High Churchmen of tolerating immorality, for presuming to think that he was already suffering a greater penalty than he merited, declared that if the Church did uphold such conduct she might go to the d—l, and he would return to his original vocation; but do such persons know what spirit they are of? Are [illegible] Are they not satisfied with a sentence which, in the judgment of impartial men within and without the Church, is disproportionate to the offence?* Is punishment to have no limit? judgment no mercy? And is not only the unfortunate Bishop to be persecuted with relentless hate, but the minority of the Court who dared to differ in opinion with their brethren, to be involved in the same condemnation?

Contrast the forgiving spirit of Bishop Onderdonk—the meekness, the forbearance, the submission which he manifests under wrong, insult, and provocation, to which death would be a relief—with the malevolence, the vindictiveness, the unmanliness of his enemies, and let any unprejudiced person declare who best exemplifies the Christianity which they all profess? How different the conduct of St. Paul towards an individual guilty of undoubted and aggravated transgression! "Sufficient to such a man is this punishment which was inflicted of many; so that contrariwise, ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up of overmuch sorrow."

Ah, Mr. Editor, were a thousandth part of the exertion made to draw near and cement the bonds of brotherly kindness and charity, that is expended in engendering causeless strife between brethren of the same household of faith, what a different scene would be presented by the Church in this country! How would she spread over this great land, and attract the love of the wise and good by her wisdom, her moderation, her piety, and her evident adaptation to the wants of human kind!

I sicken at the actual spectacle. I mourn to see her shorn of her dignity, her resources diminished, her usefulness impaired, and she herself, like Jerusalem of old, made by turbulent agitators a prey to intestine division, while the enemy are thundering at her gates.

A LAYMAN.

Philadelphia, Aug. 29, 1845.

Since the above was in hand we have received another communication from "A Layman," which informs us that the Standing Committee of Pennsylvania has had the matter above referred to under consideration and acted as the case required. We have room only for the following extract:

Mr. Editor,—In my former communication I held up to merited reprobation the conduct of those misguided individuals who, unmindful of their solemn obligations to "maintrin and set forward quietness, peace, and love among all Christian people," are unhappily engaged in the wretched work of diffusing prejudice, stirring up strife, and perpetuating division. At present, I have the more agreeable duty of announcing to you the very different action of the Standing Committee of the Diocese, which, upon receiving intelligence of the presumptuous and wicked attempt to introduce new causes of alienation, immediately adopted the following resolution:

Resolved, That the Presiding Bishop be requested to invite the bishops whose dioceses are adjoining to Pennsylvania, and as many more as he may think proper, to be present at the consecration of the Rev. Dr. Potter.

* A Presbyterian minister of high repute in this city, informed the writer a day or two since, that he had read the trial; that in his opinion the evidence did not warrant the verdict or sentence; that the Court, however unconsciously, were prejudiced against the accused for his ordination of Mr. Carey, and that he was an ill-treated man,—the misconduct alleged admitting of explanation which did not necessarily imply impurity of heart.

I had not anticipated such praiseworthy promptitude on the part of the Committee, else I should hardly have thought it necessary to occupy so much of your time and space as I did on that occasion. What I have said will show the revolutionary spirit which animates some who call themselves Churchmen, and lead those who, disgusted with our causeless divisions, desire the peace of Jerusalem, and would heal the wounds that have been inflicted, to discountenance such unchristian proceedings, and, lest they should be partakers of other men's sins, to "withdraw themselves from every brother who walketh disorderly.

To the Editor of the Churchman.

Reverend Sir,—I have been for some time hoping to see some notice taken of the proceedings at the Commencement of Trinity College in Connecticut, the exercises of which, as well as an exhibition of Declamation, were held in Christ Church in Hartford; and by the last Churchman I perceive that the Commencement of the Geneva College, also, took place in the church there. I have been both shocked and surprised at these proceedings; shocked, as I should suppose every Churchman must be, that these temples of the Most High God, set apart at their consecration from all worldly, unhallowed and common uses, should have been so desecrated; and surprised that no voice has been raised in indignant rebuke and stern remonstrance. I believe neither the canons nor the accustomed discipline of the Church sanction such proceedings; and what is to be the end? If we begin by allowing Commencements, can we consistently object to Temperance lectures and magic lantern exhibitions? In some dioceses, where vital piety is thought to be best proved by irreverence and disrespect for God's Church, her altars and her priests, nay even for the holiest rites of our religion, I should not have been surprised at such things; but in good old Connecticut that once was Seabury's, and still more in the diocese of Western New York, I was not prepared for such things. If, as I trust you will, you should agree with me, do I beseech you administer a fitting rebuke to this last manifestation of the spirit of the age, *irreverence*, for if not withstood now, we know not where it may lead us.

I have the honor to be

Very respectfully yours, &c.

A SUBSCRIBER TO "THE CHURCHMAN."

August 25, 1845.

For the Churchman.

STATEBURG, *Aug. 25, 1845.*

Dear Mr. Editor,—I crave your assistance to relieve me from "The Protestant Churchman" of your city. Do let those "Several" know that I am a subscriber *voluntarily* to "The Churchman," and am satisfied therewith. I would not myself *willingly* receive or admit into my parish a paper of the disorganizing tendency of the first named. Originating in the feeling and conducted upon the principle of opposition to the head of the Church in the Diocese of New York, nothing less of course could be expected of it than efforts to encourage the same disobedient spirit in other Dioceses. I never submitted to the having the similar paper in our own diocese obtruded upon me, and certainly do not intend to put up quietly with the intermeddling of "the Protestant Churchman," or to have palmed upon me by way of New York what I would not receive direct from Charleston.

What a cause and what a party must that be, that feels obliged to resort to such expedients in order to disseminate their opinions! [illegible] evangelical Episcopacy of a few (Churchmen?) of this diocese—a paper that was *in* the Church but not *of* it—"The Episcopal Protestant," is discontinued, its New York prototype is most kindly, or conscientiously, or politically desirous of taking us, willing or unwilling, under its supervision. This is a matter that one can hardly have patience to write about—it is simply so *impertinent*. How the editor or editors can muster up the requisite degree of modest assurance to send "The Protestant Churchman" of July 26 to any clergyman of the Diocese of South Carolina, except one of the Low Church party, whom they *know* to be in open opposition to his Bishop, I leave it to others to determine. Since the brief career of the "Episcopal Protestant" is ended, if there must be something of the same tendency and spirit introduced here to supply the present need, would it not be well that "The Proprietors," with all carefulness and propriety, send a package of this precious "Protestantism" to some well known and favorite brother, who, from a "conscientious persuasion of duty," will distribute it only to those who are charitably supposed to be willing listeners to insinuations and inferences against their own Bishop?

The communication of "A Churchman,"(?) but "no Romanizer"—in "The Protestant Churchman" last obtruded upon me—I look upon as unwittingly a high encomium upon Bishop Gadsden, inasmuch as it shows how difficult it must have been for the writer to discover any thing to carp at. "Straws tell which way the wind blows." They do indeed. "The Bishop of South Carolina" was one of the staunch minority, who took so noble a stand against the persecution and party proscription of the Bishop of New York.—Hinc Lachrymæ of the Protestant Churchman!

The premises, and the conclusions, and the apprehensions of this "Christian Observer" of straws are so sagacious, so satisfactory to himself, and at the same time so harmless and probably amusing to the Bishop of South Carolina, that I should be sorry to say any thing to "deter him from noticing all the straws" that "show the tendency of" our "Right Rev. Father's notions." Only let him be careful, whether a *near* or remote "observer," not to substitute his own jaundiced imaginings and prejudiced wire-drawn inferences for our Bishop's views and sentiments.

The two numbers of "The Protestant Churchman" recently received contain suggestions, which seem to be designed particularly to instruct the *Trustees* of the General Theological Seminary in their duties. As for myself, when I need advice in the matter, I shall not be likely to overlook the "godly admonitions and godly judgments" of my own Bishop, (which, by the way, I always thought meant *something*, as well *after* ordination vows as before,) in order to benefit by the concentrated wisdom and piety, Protestantism and Churchmanship of our would be advisers of "The Protestant Churchman." It is truly astonishing that the adversaries of the General Theological Seminary are still too blind to perceive that the quietness of the many Trustees arises from their confidence in the institution as it is—their full satisfaction with the results of the investigation, somewhat searching and thorough, by the Bishops as a Board of Visitors, not a year ago. Really it is a pity that their small party animosity to their Bishop cannot let the Seminary or its Trustees rest awhile; it is altogether too soon to get up another batch of rumors. Let them be assured, however, that the remote Trustees do not fail to take note of all that relates to the Seminary, and when really needed, to provide for its well-doing and well-being, as far as in them lies, *they will be there.* Indeed they must be recreant to every principle of duty and feeling of affection, when they refuse to make some sacrifices in order to preserve in its purity, and uphold in its steady and uniform career of usefulness this noblest institution of *the Church* in these United States. But when they come, it will not be at the call, or in consequence of the obtruded advice of "The Protestant Churchman;" nor will their object in coming be to soothe its wounded pride, or mortified ambition, nor to gratify indirectly its personal or party spleen in regard to the meek and suffering Bishop of New York.

Do add anything more, Mr. Editor, that you deem necessary to impress upon "The Protestant Churchman" the fact, that I am not a subscriber for *that* specimen of "Evangelical Truth, *Apostolic Order*"—and oblige yours, very truly,

CLAREMONT, S. C.

For the Churchman.

Those Sleeves.

Mr. Editor,—I was equally amused and edified by your paragraphs in this evening's paper, from the good Bishop of Vermont—*amused* at the ingenuity, and *edified* by the *argument* of his defence of those sleeves. Why, does the excellent Bishop consider that "the novelties" which lately *disturbed his peace*, can be shown to be *antiquities* by the very same argument? How true is Cowper's remark—

"Each thinks his neighbor makes too free,
Yet likes a slice as well as he!"

To illustrate: might not a disciple of S. Cyprian rebaptize a reconciled dissenter, and urge—"I took a similar liberty in recurring to the simple form of *rebaptising*, which has come down to the Church from time immemorial." Or supposing that for the sake of "Ecclesiastical Consistency," the ***Puseyites*** should mount the *cope*, which is unquestionably a true Anglican vestment to this hour, what would be said concerning novelties! I say it in the greatest good humor; but I verily believe that should one of the suspected bishops mount the *cap of Illinois*, or appear in the *sleeves of Vermont*, we should have something akin to the St. Stephen's Protest, if not a formal Presentment for heresy.

To be frank, ***Mr. Editor***, I have no anxiety on the subject, and heartily *concur* with Bishop Hopkins as to the taste of the ruffles; but I thought it well to call attention to the extent to which "Evangelicals" are indulged in such matters, where a few "Tractarians" would be spitted, skevered and roasted by a slow fire.

I am indeed *doubtful* as to the antiquarian accuracy of the Bishop's cut. I am familiar with the portraits of most of our reformed Bishops from Cranmer *down to* Tillotson, Tennison, and Cornwallis. But I remember none in which the Episcopal sleeve is not terminated in what is sometimes a wide border, and sometimes (to use the Bishop's term) a bracelet. The ruffles are given up! But what portrait justifies the *surplice sleeve?* I am inclined to think, that taste would recommend a Bishop's portrait to be *draped* simply with the rochet thrown over a cassock, as is done before putting on "the rest of the Episcopal habit" at Consecration. Sir Thomas Lawrence's portrait of the present Archbishop of York, is a happy illustration of my remark.

As I made my former complaint on the score of *Judiciousness*, I took a *nomme de plume*, which was thought immodest. As I now write about baubles and "bracelets" I exchange JUDICIOUS HOOKER for Venerable BEDE.

Saturday, August 16th.

For the Churchman.

Mr. Editor,—I have put below the representation of the fact and the *very* fact side by side. Comment is unnecessary. N. E.

"The same paper" (the Churchman) "not long since contained a virulent* assault upon Bible Societies, in which† an Episcopal Church in the city of New York was declared to have been PROSTITUTED, because its pastor had preached in it a sermon in behalf of the New York Bible Society.—*The Honorable William Jay's Address before the American Peace Society, Boston,* 1845.

"P. S. Since writing the above, notice has been given of a sermon and collection in one of *our* Free Mission churches on a Lord's day evening, for the benefit of the New York Bible Society, an auxiliary in the work of publishing Bibles and circulating Presbyterian tracts in the manner above stated. This prostitution of a church &c."—*Communication in the Churchman of March 8, 1845, signed N. E.*

Let us beware how we give much care or thought to any thing but to the perfecting of our hidden life. What else is worth living for? What else shall endure at Christ's coming? Most awful and searching day, when "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days!" Let us therefore live ever waiting for that hour. What matter though we be poor, slighted, slandered, forgotten, moving in the shadows of the world, so that we attain unto a glorious resurrection? O most glad hour, when it shall dawn towards the first day of the everlasting week; when there shall be a making ready in the heaven above, and in the earth beneath; when legions of angels shall gather round the Sun of righteousness, and all orders and hosts of heaven shall know that the time for "the manifestation of the sons of God" is come! What joy shall there be at that hour in the world unseen! and what a thrill, as of a penetrating light, shall run through the dust where the saints are sleeping! When was there ever such a day-spring, since the time when "God said, Let there be light; and there was light?"—*Manning.*

Though truth in these controversies can be only on one side, I will indulge and I will avow the charitable opinion, that sincerity may be on both. And I will enjoy the reflection that by an equal sincerity, through the power of that blood which was shed equally for all, both parties may at length find equal mercy. To the transport of this holy hope I will anticipate that glorious consummation when faith shall be absorbed in knowledge, and the fire of controversy forever quenched; when the same generous zeal for God and truth which too often in this world of folly and confusion sets those at widest variance whom the similitude of virtuous feelings should most unite, shall be the cement of an indissoluble friendship; when the innumerable multitudes of all nations, kindreds, and people, (why should I not add, of all sorts and parties?) assembled round the Throne, shall, like the first Christians, be of one soul and one mind, giving praise with one consent to Him that sitteth on the throne, and to the Lamb that was slain to redeem them by His blood.—*Horsley.*

* For the *virulance* see the article in note on page 6.

† *Quere.*—The Bible Societies, the assault or the paper?—N. E.

Many have, in our memory, left the Church, and formed themselves into distinct bodies. And certainly some of them from a real persuasion that they should do God more service. But have any separated themselves and prospered? Have they been either more holy or more useful than they were before?—*Wesley.*

The Churchman.

New York: Saturday, Sept. 13, 1845.

On resuming his duties the Editor feels bound to make a public acknowledgment of his obligations to Mr. WALTON, for the highly satisfactory and gratifying manner in which he has edited the paper for the last three weeks. The ability and straight-forwardness displayed in the editorial department particularly, have left us nothing to regret.

The agitation in regard to Mr. Carey's monument has been to us a subject of deep regret, and wholly unexpected. Before we left the city the facts had been stated without our knowledge in two of the city papers, in one of them in very strong terms. This was sufficient to bring the matter to the notice of the gentlemen of the press generally, if they had chosen to notice it; and it gave the *Courier*, the *Express*, the *Commercial*, and the *Protestant Churchman*, sufficient occasion for a spontaneous expression of regret and sympathy. These papers, however, were silent on the subject, and our conclusion was that the silence was designed.

We had no intention to disturb their silence; but since the matter has been brought before them in a way which has compelled them to notice it, we are constrained from a sense of justice to ask that the blame may be awarded to those to whom it is justly due. The Rector of Emmanuel Church is a worthy and most amiable clergyman; the vestrymen, though personally unknown to us, are, we have reason to believe, well intentioned men; and the particular one whom they have permitted generously to take upon himself the whole blame, has evidently acted from inconsideration and without the intention of wrong. All the blame chargeable on these parties for the sufferance or performance of the deed, may be resolved into a mistaken zeal of one of their 'number, for "the pecuniary interests" of the church; and that has been atoned for by their public expression of regret.

But still the deed itself was a gross outrage; "evil in tendency and wrong in principle." For there is no getting by the fact, that the tablet was taken down, not in furtherance of the pious design with which it was erected by removing it to another church, but in violation of that design by putting it out of sight as an offence and an eye-sore. Who then were to blame for the deed? Not the workmen who were hired for the purpose and worked for their money; not so much the vestryman who employed them, for he too had an eye to "the pecuniary interests," not indeed of himself, but of the church. They were the guilty men who could let it be known that they would neither attend the church nor contribute to its support, unless the monument of one of GOD'S saints were torn from its wall. We can pardon the vestryman who came short of the Apostle's zeal and failed to repel these base intimations with the rebuke "Thy money perish with thee, for that thou thinkest the *blessing* of God can be purchased with money;" but of the real authors of the deed who have used their money to indulge their selfish humors, and dishonor God and his Church, under the cloak of religion, it is safe to say, what the Apostle has said of their type, that they are "in the gall of bitterness and bond of iniquity!"

And next to these Simonists—these men who have come to think that *their money!* puts it in their power to mould the Church and her ministers and her doctrine to their liking—we hold them to be to blame for the recent deed who originally stirred up the passions of the multitude against the Bishop of this Diocese for the ordination of him whose name the monument commemorated. The tablet has been displaced to meet an anti-christian feeling in the community; its displacement is a proof that such a feeling exists, and too many are there who can testify to their sorrow, that the Rector and Vestry of Emmanuel Church are not the only Rector and Vestry who have felt its deadly pressure. The Rector and Vestry who concede or allow concession to a popular feeling which they are too feeble to resist, will ever receive from us more of sympathy than censure; but they who have produced this feeling, and who from day to day, or week to week, keep it alive by their appeals—in some cases, we fear, unprincipled and venal appeals—to popular ignorance and prejudice, these men are the fit objects of a holier and sterner displeasure than any which mere human passion can inspire. It is very well for certain journals and their secret instigators to condemn an act which nobody can justify, though for which, as respects its immediate agents, a very little charity might have found extenuating motives; but we shall have a better opinion of their sincerity when they shall have renounced the causes that have led to the act which they affect to deplore; when they shall have ceased to assail the Church with the senseless shouts of "Puseyism" and "Popery;" when they shall have repented of the wicked efforts to array the laity against the clergy; when they shall have abjured the spirit of Simony, and learned to dedicate their offerings to the extension of God's Church, instead of the gratification of their own perverse humors; or, in one word, when they shall have given over their untiring proscription of their bishop and learned to regard him, if not with filial duty, at least with the sentiments of a common humanity.

We hope that "Presbyter" will be slow to make his contemplated change; for it seems to us important at all times, and especially in these days when the PRAYER BOOK is openly and covertly assailed, to maintain and make palpable the distinction between the Church and the private clergyman,—whether bishop, priest or deacon. In the desk and at the altar where the minister fulfills the office of the Priest and addresses the prayers of man to God and the message of God to man in the very words of the Church, he now appears in the surplice, the proper vestment of the Church. In the pulpit where he officiates as an individual minister, speaks his own words and delivers those instructions which are the fruit of his private study, he now appears in the cassock, the proper clerical vestment, and the gown, which has its origin, we believe, in the academy. Something there ought to be to discriminate the clergyman in his private capacity, giving us the fruit of his private studies, from the clergyman speaking with all the authority which the Church can confer. The present use makes this distinction, and guards us against a popular error in the Roman communion which exalts the private minister to a level with the Church.

But there is a stronger reason against the change, which is that it is a change, an innovation on the settled usage of the Church, a novelty of hardly ten years standing among us, with nothing in the Prayer Book to require it. To make the change on grounds of "taste" and private notions of "ecclesiastical consistency" may be thought by some to savor of ecclesiastical foppery. Usage is its own justification, unless we can bring a stronger reason against it than "the opinion of some bishop as to its taste and ecclesiastical consistency." However, if "Presbyter" thinks otherwise, and really desires to have the opinion and example of some bishop which shall shield him effectually from all suspicion of singularity and affectation, we suppose it is no secret that the use of the surplice in the pulpit has the same sanction with "Those Sleeves;" and we promise "Presbyter" that our peace will not be disturbed by either the one novelty or the other.

The following documents are wholly independent of each other in their origin, and come to us from opposite sections of the diocese. Both are written with signal ability, and concur in recommending that course of action, or rather of quiet and patient submission, which is no less essential to the peace of the Church than due to her authority. We commend both to the careful consideration of our readers, the first without reserve or qualification.

A Word in Season,

To all Churchmen in the Diocese of New York who love the Church and deprecate Schism.

Can the Bishop of New York resign his jurisdiction? If he can, ought his Diocese in Convention to request him to do it?

In deciding these questions, the mooted points of his guilt or innocence, of the justice or injustice of the sentence under which he lies, should be laid out of the account. In submitting to the sentence, without formal protest, the Bishop and his Diocese have conceded the constitutionality of the court which sentenced him, and the legality of the sentence. All future action on their part must conform to this concession.

The Right Rev. Dr. Onderdonk is "suspended from the office of a Bishop in the Church of God, and from all the functions of the sacred ministry." Neither his office or jurisdiction is taken from him; but, the latter being a function of the former, both are suspended. Has he constitutionally power to resign what, for the time being, is placed in abeyance by a judicial decision? A plain man answers, *No.* It would be an attempt to exercise a suspended function—a violation of the sentence under which he suffers.

Take a converse case. A Bishop lying under the same sentence is tendered the jurisdiction of a Diocese. Could he accept it? Would his acceptance be valid? Would it even bind the Diocese, provided the suspension was afterwards made void? Would the Church endorse such a transaction? It is needless to answer. A man can neither accept or relinquish any function of an office from the exercise of which he is debarred by a judicial sentence. It remains in abeyance, utterly beyond his reach; and no power on earth can touch it, until the penalty expires or is revoked.

But admit, that the Bishop can resign his jurisdiction; ought the Diocese in Convention to request him to do it? The writer believes such a course would be wrong in principle, undutiful to the Bishop, and disrespectful to the tribunal which sentenced him.

It would be wrong in principle; for the end it seeks is unjust. The court had power to make void his jurisdiction by deposing him from office; yet it ruled that penality to be severer than the offence merited, and meted out a lighter one.

To use the coercive influence* of a vote in Convention to compel his resignation, would be to impose upon him the penalty of deposition in one of its gravest accidents, the voidance of Episcopal jurisdiction.

The end conflicts with one of the most sacred functions of public justice—that of protecting a convict from any excess or degree of punishment beyond what his judges and the law have meted out to him.

Such action on the part of the Diocese would likewise be wrong in principle; because the means by which the end is sought, are indirect and unauthorized. It would be aiming to do, in an indirect way, what the Convention is precluded from doing, in a direct way. The laws of the Church provide one way, and only one, by which a Diocese may seek the removal of its Bishop from his jurisdiction over it—a trial by his peers. It has been resorted to, though not by the action of the Diocese; and a solemn tribunal has decided in the Bishop's favor, touching this very point of jurisdiction. Shall the Convention seek, in a way unknown to the law, to accomplish an end, which the authorized administration of the law has failed to accomplish? Shall it attempt to compel, by its influence, in a point respecting which the law withholds the right of compulsion?

This course of action would be undutiful towards the Bishop. He is the spiritual father of his Diocese. How ought a son to conduct towards a father who has fallen, whether justly or not, under the penalty of the civil law? Should he seek to deprive him of those natural rights over his family, which the law has reserved to him? Should he seek to add greater severity to the penalty, by directing his filial influence against him? If the law decreed his imprisonment, should the son, to free himself from the inconvenience or ignominy of having a father in prison, solicit him to commit suicide? The world would say, shame upon such a son! What then would the *Church* say to those of her sons who would treat, in a similar way, their spiritual father?

Such a vote in Convention would be disrespectful to the court which suspended the Bishop. It would be virtually saying to that body, "You ought to have deposed the respondent. But inasmuch as you have failed in your duty, inasmuch as you have committed a fault; we will seek to mend it, by bringing our influence to bear against him. We will compensate, by our severity, for your lenity; and since the law withholds from us the power, we will seek redress without law." What honest man would not deprecate such a course of action as equally unjust to the Bishop and disgraceful to the Diocese!

An evil is impending, as the result of such action, immeasurably greater than any temporary deprivation of Episcopal services. Suppose the Bishop should tender his resignation, and the House of Bishops should accept it; would the Episcopate in this Diocese be vacant? A majority might think so, and proceed to elect, and the Bishops to consecrate a successor. A minority might think, with the writer, that the jurisdiction of the present incumbent cannot be made void, while he remains under a sentence of suspension. In what position will they be placed? They cannot submit to the jurisdiction of the newly appointed Bishop, for they believe it an usurpation: no matter by what earthly authority it may be sanctioned. In fero conscientiæ, they are still bound by their vow of obedience to the suspended Bishop; and no power on earth can absolve them from it. Hence a schism is created. If they be honest men, it is inevitable. Let those who do not admit the premises, at least mark the conclusion, and avoid it. *Otherwise an evil must come, the magnitude of which the writer dares not contemplate.*

But there is a remedy. In October, 1847, a general council of our branch of the Church Catholic will assemble in New York. It is the law-making power. By its authority, judicial tribunals are constituted, and the laws enacted which they administer. It will have power to restore the Bishop of New York to his office and its functions; or failing in that, it may so amend the sixth canon of 1832 as to enable us to have an assistant Bishop. If then the diocesan Convention must needs act upon the subject at all, let it refer the whole matter to the next General Convention—the only body that has, or can have, any power whatever over it. And let us have patience, as dutiful sons, to wait quietly for its decision. Such action will be Churchman-like, canonical and just. It will quiet fears, soothe irritations, heal divisions, and promote subordination to the laws of the Church. Above all, it will be instrumental, under God, in averting one of the greatest evils that can befall us—that of A NEW SCHISM IN THE CHURCH OF GOD.

O, pray for the Peace of Jerusalem!

* It may be thought that too much is here attributed to the influence of a vote in Convention; and that if such a vote were passed, it would be resisted by the Bishop. The writer trusts it would be. It is however a problem, how long the moral strength of any human being will bear up under an increasing weight of odium, even if the reason does not give way. Shall we undertake to solve it by the experiment?

In regard to the next document we must offer some qualifying remarks. The principle of the fourth resolution is, we think, questionable, and the consideration of it premature; and though we approve of the views expressed in the others, yet we regret the form which they have assumed, and should be sorry to see any such "Resolutions" proposed in Parish Meetings, Vestries, or Conventions. In this respect, i. e. as *Resolutions*, we cannot recommend them for imitation; but the views which they set forth seem to us to be for the most part sound nd forcibly expressed.

Resolutions Respecting the State of the Diocese.

The adoption of the following Resolutions was moved and seconded at a recent vestry meeting in one of the parishes of Long Island, but doubts having been expressed by the Rector and one or two others, as to the propriety and expediency of parish action, the mover of the Resolutions, while adhering to the opinion that it is both the right and the duty of the parishes under present circumstances, and as the only universally acknowledged possessors of the power that must regulate and determine the course of events in the Diocese, to make themselves heard at this juncture—concluded upon the whole to withdraw them—from respect to the views of those who differed from him in this particular. A general desire having been expressed, hewever, to have them published, it has been done with the view of drawing attention to the merits of a question that involves the general and permanent interests, if not the continued existence of the American Church, as a confederation of confessedly Independent Dioceses.

Another inducement to the publication of the Resolutions has been found in the circulation of a Letter addressed to certain Presbyters in the City of New York, in which an ingenious attempt is made to enforce the belief that the Episcopate is now absolutely vacant—that Suspension is neither more nor less than Deposition—that Diocesan action of the strongest character is therefore both a right and a duty—and that the necessarily inherent rights of the Diocese demand, that the Convention should exercise these rights, and supply the vacant authority of the Episcopate, without delay. The writer has certainly furnished some good reasons in favor of the soundness of the suggestion made in one of the Resolutions, viz., that it will be the duty of the General Convention to afford prompt relief to the Diocese, by so explaining the penalty of Suspension, as to render the late verdict of the Court of Bishops null and void—as some explanation or further action on the subject is certainly indispensable, if the terms used in the Canon are so ambiguous in meaning, that a penalty in its very nature remissible, may be so construed as to signify absolute and irremediable degradation.

In the belief that the wrong done may and will be righted by the General Convention, we hold it to be the duty of every true Episcopalian in the Diocese, to wait quietly and patiently for the application of the only peaceable and effectual means of relief that can now be looked forward to in hope and confidence.

Resolved, That the Delegates from this parish be requested to support in the next Diocesan Convention, any measures that may in their judgment be calculated peaceably to sustain the inherent rights of the Diocese—which rights have been so entirely overlooked, if not violated, by the unfortunate judgment of a majority of the late Ecclesiastical Court, that the Diocese itself is suspended for an indefinite period, and its very existence made to depend on the voluntary self-sacrifice of its Bishop—there being no canonical provision in our American system of Church Government for the termination of this suspension, or for the exercise under it of the functions necessary to our continued existence as an independent Diocese.

Resolved, That regarding the unfortunate action of the Court of Bishops as a virtual, though we trust unintentional assumption of illegal and arbitrary power, subversive of the inalienable rights of every Diocese, and fatal to the preservation of that independent Episcopal Diocesan authority which we hold to be essential to the existence and well being of a Church—and which cannot be thus indefinitely suspended by the heads of the confederated Dioceses, without making the continued existence of a Church to depend on a power beyond itself—we regard it as the bounden duty of all Episcopalians, to protest against a course of action opposed to a principle that forms the very foundation of our whole Church system.

Resolved, That no occurrence could now take place that would be a cause of greater mortification and regret than the resignation of the Bishop of this Diocese—and that such an event would be especially to be deplored, as an acknowledgment of the right of the confederated Dioceses, to make the exercise of Episcopal power in any Diocese dependent upon the consent of the other Dioceses alone—and as sanctioning the operation of a principle of self-destruction, at war with the conservative doctrines and sound Church principles, and the existence of all Episcopal authority.

Resolved, That we entertain a full confidence and belief, that the General Convention will be desirous at the earliest possible period, of endeavoring to correct the fatal error that has been committed, and to restore to this Diocese its violated and fundamental rights—but that should we be disappointed in our just expectations, and no such desire be entertained, and nothing be done to remove the interdict under which the most important Diocese in the Union is now laboring—it will then become our indispensable and solemn duty, to fall back upon the exercise of those inherent and essential rights necessary to self-preservation, and to the continued existence of that power, deprived of which, the Diocese of New-York is a mere aggregation of independent parishes, under no ecclesiastical discipline or control.

Resolved, That the resignation of the Bishop would not remove the real difficulty that has grown out of the action of the Court of Bishops, because the recurrence of a similar difficulty in this or any other Diocese, would again place such Diocese in a similar condition: and the suffering head of the Diocese must either violate his ordination vows, and sacrifice his official station and personal reputation by a resignation, in order to relieve the Church by an act of merely temporary expediency, and give effect to a sentence pronounced however unjustly against him, or such Diocese must for an indefinite period be suspeneed from the exercise of its most important fuctions.

Resolved, That the only effectual and peaceful remedy against the recurrence of a similar state of things, is by the action of the General Convention; and that this should take place while the evils resulting from our present deficient system are felt and acknowledged: so as not only to prevent in future the recurrence of any similar results, but to remedy the existing and pressing evils under which the unoffending Diocese of New York is now suffering.

Resolved, That considering the exigency of the circumstances in which this diocese has been placed by the unparalleled action of the Court of Bishops, the duty is pressing and urgent upon the General Convention to devise some prompt means of relief—either by so explaining the penalty of suspension, in the Canon under which the Court of Bishops acted, as to render their late verdict null and void, from the fact that it has placed this diocese under a worse than Papal Interdict; inasmuch as the Court itself being defunct, and there being no appeal from its sentence, there is consequently no direct means of relief—or by taking such other action as the Convention may consider advisable and necessary, under the peculiar and anomalous condition of things in this Diocese.

Resolved, That the Diocese of New York would abandon that attitude of self-respect by which it has ever been distinguished, should it be induced by weak, and time-serving, and pusillanimous counsels, so far to forget what is due to itself, as ungenerously and wrongfully to call on our persecuted head to violate his consecration vows, and resign his office, in order to relieve us from the temporary difficulties in which we have been placed: and from the duty of interposing our efforts to procure if possible such legitimate action, as will remedy the present, and guard against the recurrence of similar evils.

Resolved, That we solemnly protest against the slavish and unsound doctrine, that would hold up the persecuted head of our Church as maintaining an attitude of opposition and penitence, from the fact that he claims to be innocent of the alleged crimes and immoralities that have been charged against him—and that we know of no law or obligation, either human or divine, that requires of any human being, however high, or however humble, an acknowledgment of guilt, because he may have been charged with crime, and adjudged guilty, by a majority of those by whom he may have been tried—and that such doctrines become particularly offensive, when the individual charged is not only deprived of the power of challenging his judges, but is required by the Canon itself, which specifies the manner of conducting such trial, that "he shall be called on by the Court to say whether he is guilty or not of the offences charged against him," and that all that the most ardent champion of the doctrines of passive obedience, and of the infallibility of human tribunals, could require from the greatest or lowliest of men in such circumstances, would be a meek and unresisting submission to a sentence felt to be unjust.

By the steamer, the Caledonia, we have received our usual English papers. They bear date to the 14th August: we find however a dearth of news.

Nothing of interest to the Church had been done in Parliament, unless we except a debate on repairing St. Margaret's Church, Westminster, which was opposed by one or two on the ground that a new one should be built in a more destitute district, and the Abbey relieved of its incumbrance of fees, and thrown open for the surrounding people. Of course the cheaper plan of repairs carried the day. In a succeding debate, however, we are pleased to find the Premier communicating the substance of a letter from the new Dean of Westminster (S. Wilberforce) to the effect that admission to all parts of the Abbey save the Choir and Chapels will hereafter be *free*. It is something strange that the English mind has been so slow to see the unfitness of turning churches into show-rooms and that now it is so slow to yield the change. A vote of £2,000 for building monuments was made by a member, the hook whereon to hang a hope that the claims of the Protector Cromwell to a monument would not be overlooked, and reply was made that said claims were under the consideration of the Committee on Taste. Parliament has been prorogued until the 2d of October. The Bishop of Ely conducted religious services in the House of Lords previous to the ceremony.

A correspondence has taken place between a large body of petitioners and the Archbishop of Canterbury on the means of increasing the number of the clergy and the propriety of employing Lay Scripture Readers. On the former point the means urged on the admission to deacon's orders of persons who have not had a University education and the retention of them as deacons for a considerable time,—a plan it will be seen very much the same with that provided by our own Church at the last General Convention. The Archbishop in reply dwells on the necessity of providing a suitable support for the increased number of the clergy, and leaves the question of lay Scripture reading to the discretion of each diocesan. He very much relaxes the strictness of the rule by which a degree has been required as necessary to receiving orders; in fact it may be well inferred that no such rule will in general be insisted on. *The Church Chronicle* fears that Lay Scripture Readers will too often degenerate into dissenting preachers, and that the idea of an order of perpetual deacons is anti-catholic and anti-scriptural.

The Memorial and Protest, of which we before made mention as in preparation, on the subject of schismatical proceedings connected with the Scottish Episcopal Church, are in process of signing. *The English Churchman*, from which office they proceed reports that they have obtained numerous and influential signatures and will soon be forwarded to the respective ecclesiastical authorities. An address of the same kind to the Archbishop of York and the Bishop of Ripon has been signed by Dr. Hook and about thirty clergymen of the diocese of Ripon.

There seems to have been a new *rubrical* correspondence between the parishioners of Shoreham and the Bishop of Chichester. A reply to the first Shoreham memorial had been delayed for some time, and it was again urged on the Bishop's attention. Both his letters are given in the late papers. One of them (which has been quoted on this side of the water for the sake of certain needless personal allusions) contains an allusion to the Non-juring divines as "unhappily of Popish inclinations," an assertion which has been fully met by an anonymous correspondent of *The English Churchman*. In regard to the points in dispute, both this and (more plainly) the second letter disclaim any authority to interfere. The weekly use of the prayer for the Church Militant and the omission of the benediction after sermon on communion days, are observances which his Lordship commends. Other matters are left to the discretion of the minister. Dr. Gilbert's remarks on the general condition of the English Church are in the main valuable;—quite as much so as the former letter. The anti-Prayer-book party, represented by the secular press here and in England, but there chiefly by *The Times*, denounces it as "a vile publication," and their spokesman sets down the decision that the Church does not direct whence the elements are to be taken in order to be placed on the altar, as one which should be followed by the Bishop's "spontaneous retirement or forcible removal." The whole communication in *the Times* is a sufficient comment on the enlightened Churchmanship and reverent spirit of this whole school.

The Wesleyan Conference was holding its annual session at Leeds; preachers present about 500. According to *The Church Chronicle* most of their time was employed in examining the characters of candidates for orders.

A charge lately delivered by the Venerable Archdeacon R. J. Wilberforce has been printed. We hope to make extracts from it.

An address has been presented to the Bishop of Calcutta, signed by 700 of his former parishioners, (inhabitants of Islington) congratulating him on his return home. The Bishop in reply expresses his profound thankfulness that he has preached or exhorted 1,400 times since his consecration, whereas before it he had only preached 640 times at one place, 1,187 at another, and 820 at a third, and that one of his duties in India "has been to raise a barrier against the inundation of semi-Popery which was pouring out its defiling and death-conveying streams," &c. &c. After a modicum of self-trumpeting for all this, and a description of his "small, modest and beautiful Protestant Cathedral," he proceeds to recommend "the Bible and that alone." We shall hardly feel called on to copy this letter. It is written in the usual style of those who have much to do, who check Tractarianism with one hand and build Cathedrals or colleges with the other, who with their sinistral digits clutch the spear, with their dextral the trowel.

The Church papers protest retrospectively against the Duke of Wellington's desecration of the Lord's Day by "a magnificent banquet" to the King of Holland, and prospectively against Bishop Pepys's desecration of Worcester Cathedral by countenancing the "Musical Festival" which was to be held on the 26th ult. To carry out the design of this Festival the daily service must be omitted for two days, and tickets of admission sold to allow Churchmen the privilege of hearing opera-singers in the House of God. One cannot wonder that such doings provoke remonstrance of the warmest kind.

Prayers were read at St. Peter's Church, Maidstone, Sunday, July 27th, by the Rev. W. Cromwell, a lineal descendant of the Protector.

The number of matriculations in the London University this year is 103.

The General Assembly of the Irish Presbyterian Church with great unanimity rejected a petition from Belfast, praying that the communion "might be rendered independent of all State endowment." They are firm, however, in their conscientious opposition to the Maynooth grant.

An effort is making to build churches and schools for a certain district bordering on London, including Southwark. Large contributions have already been made to the fund.

Of continental news we have but little. A renewal of civil war in Switzerland is thought to be inevitable.

Much sensation has been created by the appearance in Saxony of a proclamation forbidding all meetings hostile to the creeds of those who receive the Augsburg Confession of Faith. It is signed by four ministers of State. The aim of this document is, we suppose, against the rationalistic school which, in its development of (more than) semi-infidelity, has a regular organization in Saxony. But such an interference on the part of government evidences much weakness in the Church.

The Book of Common Prayer *and administration of the Sacraments and other rites and ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of North America*, for the benefit of the blind. *Published by the Rev.* Foster Thayer, *Rector of the Church of the Holy Apostles.*

We have never noticed a book with as much pleasure as we notice this, and never envied the office of a publisher before we saw this product of Mr. Thayer's labors. The volume is a large quarto and contains the Prayer Book as far as the Psalms, which is all that can be contained in it to make it portable. The Psalter, Psalms and Hymns will be in separate volumes if encouragement is afforded for the completion of the work. Good men of every name will rejoice to further so good a design.

The Managers of the Institution of the Blind in this city have generously encouraged Mr. Thayer in this laudable undertaking. A copy of the work being presented by him to the Institution drew from the Board the following Resolution:

"*Resolved*, That the thanks of the Board be presented to the Rev. Foster Thayer for this beautiful copy of the Book of Common Prayer in raised letters for the Blind, and that they duly appreciate his promptness and energy in procuring for the blind this beautiful work."

The blind can have but few devotional works, and it is gratifying to know that the Book which is the medium of our Common Prayer and the companion and aid of our private devotion may be presented to those who desire it as a token of our love.

The present work, as far as it goes, is considered by good judges to be as perfect as it can be made. The letter used is the same which is recommended by Dr. S. G. Howe, the able superintedent of the Perkins Institution and Mass. Asylum for the Blind; who, in a letter to Mr. Thayer, in which he kindly offers to aid him in his undertaking, remarks, "I consider it very important that the character used in printing should be that called the Augular Character, and which is now generally adopted in this country."

The Prayer Book is at the Episcopal Depository 20 John street, and at H. M. Onderdonk's 25 John street, and at C. Shephard's 171 Broadway.

We have received a communication in reference to the notice in the Churchman of July 5th of Bishop Otey's Address, and the unexceptionable resolution of the Tennessee Convention. Our correspondent, who was the mover of the resolution, thinks that we have misapprehended its meaning; and we cannot better put our readers in possession of his own view of it than in his own words:—

"I have taken pen in hand merely to assure you that the 'cautious' character of the Resolution was given to it for the sole purpose of preventing painful controversy. In narrowing it to the single point of Bishop Otey's 'conscientiousness' it did not occur to us that any one would draw the inference you do. How, indeed, could we profess to believe that his strong '*sense of duty*' in the premises arose from a 'jealous, just concern for the honor of the Church and of an Episcopal brother,' and yet disapprove, by a significant silence, of his having *acted* upon such sense of duty? Surely if we admit, in any given instance, the justifying plea of 'motive' and 'object' it ought to be inferred that we *thereby* justify the overt act: in a word, that a Churchman must obey a sense of duty to the Church. Of propriety, forbearing to 'travel out of the record,' the response of the Convention to the Bishop's Address, believe me, was intended to be equally pertinent and unequivocal."

New Church.—The corner-stone of a church to be denominated St. James's, was laid at Brown's Point, near Keyport, N. J., on the 19th of July last, Rev. John Croes, missionary. The church is already enclosed, but from want of funds will not be finished the present season.

From the Calendar.

Small but Important.

Mr. Editor,—Looking over, the other day, the Journal of the last Convention of the Diocese of Illinois, with the accompanying Address of Bishop Chase, I read the following among the list of his Episcopal acts. The italicising is mine.

"July 8, 1843.—Gave order for the consecration of the Rev. J. P. K. Henshaw of Rhode Island, by Bishop Brownell of Connecticut; *as yet no official returns*."

This seems to imply that Bishop Brownell has been negligent of his duty in not rendering an account of his doings in that consecration to the Presiding Bishop. But is such an insinuation justifiable? Have we any Canon which requires a Bishop, acting as Bishop Brownell did on that occasion, to make "official returns" to the Presiding Bishop, as to an Ecclesiastical Superior? I know of none. Would it be advisable to have such a rule in the Church? I think not, as it would give to the Presiding Bishop an importance not contemplated by our institutions. What has heretofore been the custom, or whether any has been established, I cannot say; but one thing I may remark, that our Bishop is one whose general fidelity to his engagements, and to the rules of the Church, would scarcely admit of such an official delinquency as his brother of Illinois reports against him in the above instance.

A Presbyter.

Consecration of the Bishop elect of Pennsylvania.—The undersigned most respectfully invites all the Bishops of the Protestant Episcopal Church in the United States of America, to be present, and assist in the Canonical consecration of the Rev. Alonzo Potter, D.D., to fill the now vacant Episcopate of the Diocese of Pennsylvania; which will, by divine permission, take place on the twenty-third day of this present month, in the city of Philadelphia.

Philander Chase, *Senior Bishop*.

Boston, 3d day of September, 1845.

To Correspondents.

"Reflector" in our next.

"K.," "B.," "Unus," "J. H. H.," and "J. B. W." Jr., are received.

Education for the Ministry.

Several Free Scholarships (without stipend) are now vacant, in the gift of the Society for Promoting Religion and Learning, in the following Colleges and Schools, viz:—

Geneva College; Trinity College; Union College; Columbia College Grammar School; Trinity School, New York.

Applicants for the same, will address the subscriber personally or by letter, with satisfactory testimonials from their Rector and Teachers, at No. 8, Columbia College.

Sept. 13—4t John McVickar, *Chairman of Ed. Com.*

Clerical Changes.

The Rev. Joshua Weaver has resigned St. Matthew's church, Sunbury, Penn., and taken charge of Trinity church, West Troy, N. Y.

The Rev. Orrin Miller having resigned the Rectorship of Christ church, Albion, on account of ill health, and being about to remove to the West, wishes all communications for him to be directed to Rockport, Winnebago county, Illinois, until further notice.

The Oratorio of *The Seven Sleepers* will be performed by an array of resident professional and amateur talent at the Tabernacle, on Thursday evening next, 18th inst., under the direction of Mr. George Loder. The New York Sacred Music Society, also, has the same Oratorio in rehearsal.

Died, of consumption, in the city of New York, on the 8th July, Mrs. Margaret Kilroy, wife of Dr. Isaiah Kilroy, in the 32d year of her age.

The deceased was a native of Ireland, and had only resided in this country a few months, during which time she had the misfortune to loose an infant child. After a long and lingering illness, borne with meekness and Christian resignation, she departed this life in the communion of the Catholic Church, and with an humble hope of forgiveness through the Redeemer,—leaving an affectionate husband, and many friends both in this country and in her native land, to cherish her memory and bewail her loss. H.

"*In the midst of life we are in death.*"

On Monday last a gloom was cast over our town (Henderson, Ky.) by the announcement of the sudden death of the Rev. J. E. Jackson. But a few moments before his death he was in the full enjoyment of health. In the death of this truly good man the Church and community have sustained an irreparable loss, and deeply do they feel it—he was a faithful sentinel in the service of the Lord, ever ready to bare his arm in the cause of righteousness—he was a worthy man in all his relations in this life, his whole object was the conversion and regeneration of man.

"What shadows we are, and what shadows we pursue."

He was buried with Masonic honors; a large concourse of people followed his remains to the grave.—*South Kentuckian.*

Died.

At Perth Amboy, N. J., on the 8th instant, "in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope," Miss Ruth Chapman, only daughter of the Rev. James Chapman, in the 21st year of her age.

On the 26th of August, in the village of Little Falls, George Hale Rawdon, son of Freeman and Margaret F. Rawdon, of New York, aged 11 months and 17 days.

At the island of Jamaica, West Indies, on the 17th of July, of the prevailing fever of the country, after an illness of about 10 days, the Rev. J. T. Clark, late Rector of St. James's Church, Skaneateles, aged 46 years.

Calendar.

September.

14. Seventeenth Sunday after Trinity.
17. }
19. } Ember-Days.
20. }
21. Eighteenth Sunday after Trinity. St. Matthew the Apostle.
28. Nineteenth Sunday after Trinity.
29. St. Michael and All Angels.

October.

5. Twentieth Sunday after Trinity.
12. Twenty-first Sunday after Trinity.
18. St. Luke the Evangelist.
19. Twenty-second Sunday after Trinity.
26. Twenty-third Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

Notices.

☞ The Rev. Samuel Seabury, D.D., will preach in the "Anglo-American Free Church," No. 406 Broadway, on Sunday evening next. Divine service to commence at 7½ o'clock. Seats Free.

Mission Church of St. Matthew.—The regular quarterly Sermon in aid of this station, will be preached in the church in Christopher street, To-morrow Evening, September 14th, by the Rev. Stephen H. Tyng, D.D. Service to commence at 7½ o'clock. Episcopalians generally, are respectfully invited to attend.

Emmanuel Church, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

Anglo-American Free Church.—Divine service, according to the rites and ceremonies of the Church, and with a view to the formation of an Anglo-American Free Church, *for the more immediate use and benefit of* British Emigrants, will be held on Sunday next, the 13th, in the morning at 10½ o'clock, and in the afternoon at 3½ o'clock, in the large and commodious Room of the Minerva, No. 406 Broadway.

Seats Free.—The attendance of all persons interested in the success of the undertaking, as well as of English Residents, and British Emigrants with their families, is hereby very earnestly requested.

St. George's Church, Beekman street.—This church will be closed in the afternoon of the first Sunday in every month, and opened for divine service in the evening. Service to commence at 7½ o'clock.

There will be a lecture in the church, preparatory to the Communion, on the Friday evening before the first Sunday in every month, at 7½ o'clock. Sept. 1.

Notice is hereby given, that the Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held on Tuesday, September 23d, in the Sunday School Room of St. John's Chapel, at 5 o'clock, P. M.

Aug. 26—4t Joseph Hunter, Sec'y.

Diocesan Convention.

Notice is hereby given that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will assemble in St. John's Chapel, in the City of New York, on Wednesday the twenty-fourth day of September next, at Ten O'Clock in the morning.

Benjamin I. Haight, Sec'y.

New York, August 20, 1845.

☞ In accordance with Section 5 of Canon II, the Secretary appends to the foregoing notice, a copy of Section 4 of the same Canon, as follows:—

"The appointment of a Lay Deputy to the Convention of this Diocese shall be certified in writing by the Rector of the parish of which he is a representative, or by one of the Wardens, or by the Clerk of the Vestry of such church: and no other certificate of the appointment of any Lay Deputy or Deputies to the Convention of this Diocese shall be allowed or received. And no Lay Delegate shall be entitled to a seat in the Convention unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 3d of September the Treasurer has received the following contributions:

Through N R Middleton, Esq, R A in S C, St Paul's ch, Radcliff boro', Rev Dr Hanckel, rector, $105 87; Charleston Monthly Missionary Lecture, $9 97—$115 85; Harlem, N Y, St Andrew's S S, $1; St John's ch, New Milford, Ct, $12. Total, $128 85.

Thomas N. Stanford, Treasurer,
Sep. 11, 1845. 139 Broadway, New York.

Foreign Missions.—Since his report of September 3d, the Treasurer acknowledges the receipt of the following amounts:

"A widow's mite," for Rev Charles Gillet's church, Houston, Texas, $10; annual subscription of three ladies, Va, for education of Richard Hooker Wilmer, Africa, per Rev R H Wilmer, $20; St Paul's ch, Bloomsburg, Pa, for Africa, $2; Male S school, St Paul's ch, Philadelphia, $15; S school, St Luke's ch, Phil, for support of a lad for the current year at the mission station, Cape Palmas, Africa, $20; Rev Richard Newton, St Paul's ch, Phil, for China, $25; St James's ch, Kingsessing, Phil, half, $13; S school of Emmanuel ch, Kensington, being the sixth annual payment for support of J G Maxwell and C Wittberger at the Rev Mr Payne's school, Africa, $40; Emmanuel ch, Kensington, for Africa, $10; Female Bible Class of do, second annual payment for support of Mary Maxwell, Africa, $20; All Saints' ch, Paradise, Pa, $10; Miss Magruder, Georgetown, D C, $5; a class of the Sunday school, Mt Calvary ch, Baltimore, $5; "anonymous," Newton Lower Falls, through Rev Dr Robertson, for Constantinople, 3d aanual subscription, $25; through H Trescott, Esq, R A, Charleston, S C, Charleston Monthly Missionary Lecture for August, $3 32; St Paul's ch, Radcliffboro', S C, $44 43; do, do, for Africa, $5; do, do, for a child in China, 13 cts; St Mark's ch, Clarendon, for support of Rev J W Miles, Constantinople, $136; S school of St Michael's ch, education, Africa, $20—$208 88; St Mark's ch, Williamsburg, for Constantinople, $10; "E S," Geneva, $4; St Thomas's ch, N Y, collection on 3d inst, $37 95. Total, $480 63.

J. Smyth Rogers, Treasurer,
New York, Sep. 10, 1845. 69 Wall-st.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St George's ch, Milford, Ct, Rev Ferdinand E White, $1 65; Church of Redemption, Rev Isaac Pardee, $2 50. Total amount, $4 15.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, Sept. 10, 1845.

New York Bible and Prayer Book and Protestant Episcopal Tract Societies.—The Treasurer and Agent begs leave to say that both these Societies much need pecuniary aid, which he kindly solicits from the Rectors of those Churches that have not contributed by collections the present year. It will afford him much pleasure to be able to record the liberality of every congregation in the reports to be published soon after the close of the present month, which terminates the fiscal year of both the Societies.

The Prayer Book in French is in progress of printing, and the Church Almanac for 1846 is intended to be published by the time of the meeting of the Convention.

Thomas C. Butler,
Treasurer and Agent Church Depository.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From St George's ch, Milford, Ct, Rev Ferdinand E White, $2; Church of Redemption, Rev Isaac Pardee, $2 50; Christ ch, Poughkeepsie, Rev Homer Wheaton, $10. Total amount, $14 50.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, Sept. 10, 1845.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 27th ult., the following contributions, viz:—

From St Luke's ch, Brooklyn, Rev J W Diller, $10 65; "an offering for Diocesan Missions, from a friend to the Church," by the hands of Rev Homer Wheaton, Christ ch, Poughkeepsie, $100. Total amount, $110 65.

C. N. S. Rowland, Treasurer,
Sept. 10, 1845. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 27th ult, viz:—

From St Mary's ch in the Highlands, $18 69, and St Philip's ch, Phillipstown, Rev R Shaw, rector, $5 70. Total amount, $24 39.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
Sept. 10, 1845. 55 Water street.

MISS SAGAR and MISS BALLOW will re-open their School for Young Ladies, at No. 10 Albion Place, Fourth st., on Monday, September 8.

MOUNT WASHINGTON COLLEGIATE SCHOOL, 43 West Washington Place, under the care of Messrs. Hubbs & Clarke, will re-open on Thursday, the 4th day of September. Aug. 9—5t$

COLLEGIATE AND MERCANTILE INSTITUTE.—Dr. E. D. Barry and Mr. Rufus Lockwood, Principals.

This establishment is now transferred from No. 411 Broadway, to the corner of Broadway and Lispenard street.

From the long established character of the above mentioned principal instructors, and from the success which has attended their united labors in their respective departments; they once more at the commencement of another annual season, appeal with confidence for the renewed patronage of their friends and the public.—Classical, mercantile and mathematical instruction is attended to in this Seminary, with the strictest regard and care. The plan of imparting it to the pupils of the Institute is thorough and radical: and the mode of discipline which, while it is mostly of a moral, mild and persuasive nature, is at the same time successful and effective. The French and other modern languages are taught by competent instructors, on reasonable terms.

For terms of entrance, &c. apply as above mentioned, from 9 o'clock, A. M. to 3 P. M. Sept. 6—4t

MISS SELLECK'S Boarding and Day School, corner of Court and Butler sts., Brooklyn, will re-open, Thursday, Sept. 11th, for the reception of pupils. Miss S. particularly requests that those Young Ladies who intend entering her School during the Fall Term should be present, if possible, at the opening of the School. Circulars may be obtained at the residence of the Principal, or of the following gentlemen, to whom, among others, Miss S. has the honor to refer.—Hon. Theo. Frelinghuysen, LL.D., New York; Revs. S. H. Cox, D.D., J. Spencer, J. Stone, S. T. Spear, Brooklyn. Aug. 16—6t$

INGLESIDE FEMALE SEMINARY.—Rev. Reuben Riley, Rector; Mrs. Emily Gibson, Head of the Family.

This Institution will commence its first session on the first Monday in September next. The situation combines all that can render it pleasant, being one of the most healthy in the country, and only six miles from Baltimore. Applications must be made to the Rector, care of Dr. H. Colburn.

☞ Circulars may be had at Dr. Colburn's Bookstore, 174 Baltimore st., or D. Brunner's, No. 1 North Charles street. Aug. 23.

EPISCOPAL ACADEMY OF CONNECTICUT. This Institution is under the direction of a Board of Trustees appointed by the Convention of the Diocese, of whom the Bishop is ex-officio President. The Principal is a Presbyter of the Church, and has made arrangements to receive into his family all pupils whom their parents may desire to place more particularly under his charge. It will be his constant aim, and the aim of those associated with him to impart to all intrusted to their care a truly intellectual and religious education.

The Academy is situated in Cheshire, a beautiful, quiet, and healthy village. There are three terms in the year of fourteen weeks each. The first beginning on the first Thursday in Sept., the second on the first Thursday in January, and the third on the fourth Thursday in April.

The charges for tuition are $7 per term for the classics and the higher English studies, and $6 for the lower. Board may be obtained in respectable families for $1 75 per week, exclusive of fuel and washing. Those in the family of the Principal will be charged $50 per term for board, tuition, washing, fuel and lights.

For further particulars apply to the Principal,
Aug. 23—$3t S. B. Paddock, Chesire, Conn.

A LADY who has taught Music for eight years with much success, both in schools and in private families, wishes to increase her present number of pupils the ensuing fall. She would like to attend one or two schools in the city or its vicinity. Satisfactory references given. Cards of address may be obtained at this office. Aug. 23—$4t

CHURCHMAN'S BOOKSTORE.
JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

CANONS OF THE CHURCH. The Definitions of Faith and Canons of Discipline of the Six Ecumenical Councils, with the remaining Canons of the Code of the Universal Church, translated with notes: Together with the Apostolical Canons, by the Rev. W. A. Hammond, M.A., to which are added the Constitutions and Canons Ecclesiastical of the Church of England, and of the Protestant Episcopal Church in the United States of America. Price, $1 25.

Sermons on Duties of Daily Life, by Frances E. Paget, M.A., Rector of Elford. pp. 398. Price $1.

Devotions for the Sick Room, and for Times of Trouble; with alterations and additions by the Rev. Wm. Berrian, D.D.

The Forest of Arden. A Tale illustrative of the English Reformation, by the Rev. W. Gresley, M.A.

The Siege of Lichfield. A Tale illustrative of the great Rebellion, by the Rev. W. Gresley, M.A. Price 75 cents.

Bernard Leslie. A Tale of the last Ten Years, by the Rev. W. Gresley, M.A. Price 75 cents.

The Danger of Dissent. A Tract; being chap. XVIII. of Bernard Leslie.

Charles Lever, or the Man of the Nineteenth Century, by the Rev. W. Gresley, M.A. Price 75 cents.

A Treatise on Baptism, by Rev. Alexander Hay, of Virginia. Price 37½ cts. Sept. 13.

Royal Gurley—Auctioneer.

REV. DR. MILNOR'S LIBRARY.—This extensive and valuable Theological Library, embracing in its variety the works of the most eminent Divines of modern times, will be sold at public sale by Gurley & Hill, at the New York Long Room, 169 Broadway, on Tuesday afternoon and evening 24th inst., commencing at 4 o'clock. So full and complete a collection of important works in this branch of Literature has not been offered for public competition in many years; many rare old Books of the 17th century will also be found among them. Catalogues are ready.
Sept. 13—t$

TO TEACHERS OF ELEMENTARY MUSIC, Leaders of Church Choirs, &c.—The New York Sacred Music Society have engaged the services of the undersigned to give a series of Lectures and Lessons to the Teachers of Elementary Music, the Leaders of Church Choirs, &c. at No. 411 Broadway, New York, for a period of ten successive days, commencing on Tuesday, Oct. 7th, 1845, on the following subjects, to wit:

1. The Method of Teaching,........10 lectures.
2. Harmony (Theory of Musical Composition,)........................10 "
3. Musical Æsthetics (Taste, Style, &c) 4 "
4. The Violin.......................10 lessons.

Lectures may also be expected on other interesting topics, such as the Organ, Harmonics, &c., together with Exercises and Criticisms in Chanting, Psalmody, Glee Singing, &c. &c.

Tickets of admission $5.

EDWARD HODGES,
U. C. HILL,
JAMES F. WARNER.

Other aid, from the best professional sources, will be incidentally brought in, as occasion may require.

Tickets and list of performances to be obtained at Lockwood & Son's Bookstore, 411 Broadway, and at the Music Stores. Sept. 13—tf

HENRY M. ONDERDONK & CO., would call the attention of the Clergy and others visiting the city to their valuable assortment of Theological, Classical, and Miscellaneous Books and Stationery. Among others will be found—

Mant and D'Oyle's Commentary on the Bible.
Patrick, Lowth and Whitby's, &c. "
Clark's.......................... "
Palmer's and Newman's Works.
Butler's complete Works. Hobart's Works.
Burnet's History of the Reformation.
Jeremy Taylor's Works. Eusebius' Eccl. History.
Bishop Wilson's, Sacra Privata.
The Dictionary of the Church.
The Doctrine of the Cross.

A large variety of Bibles and Prayer Books in plain and gilt bindings, including the *spendidly Illustrated Edition*, edited by Dr. Wainwright.

Also, a varied assortment of Stationery and Fancy Articles, including Letter and Note Paper, Sealing Wax, Wafers, Pens, Inkstands, Penknives, Pocket Books, &c. &c.

HENRY M. ONDERDONK & CO.,
25 John street.

In Press and will be published immediately by the above—"*Devotions for the Young*." Sept. 13—4t

ST. MATTHEW'S HALL,
Port Colden, Warren County, New Jersey.

THE Winter Session of this Institution will commence on the first day of Nov. next. This is strictly a Christian School for boys, conducted on decidedly Church principles. The pupils are all treated as the sons of the Rector, and particular attention is paid to their moral, physical, and mental improvement. Young boys of *five* and *six* years old, and *upward*, are received. The terms are $75 per session of five months, payable *in advance*. The number of pupils being limited to *thirty*, application should be made early to P. L. Jaques, Rector.

References.—Rt. Rev. Bishop Doane, D.D. L.L.D., Burlington; Rev. Samuel Starr, P. Dickinson, Esq., Henton; Rev. W. Staunton, Morristown, New Jersey; Rev. Dr. Ogilby, New York; Rev. F. Ogilby, Philadelphia. Sept. 13—8t

DR. COIT'S NEW WORK.

D. Appleton & Co. will publish in a few days.

PURITANISM: or, A Churchman's Defence against its Aspersions, by an Appeal to its own History. By Thos. W. Coit, D. D., 1v, 12mo.

It is notorious that Puritans and their advocates kept up a running fire against Episcopalians for some two hundred years—representing themselves as the victims of their tyranny, oppression, persecution, &c. &c. It is as fashionable to sustain this tirade as ever. Bare justice, then, would seem to require that the *other side* of the story at least be listened to. An attempt is made in this work to give a sketch of it, in particular to show, that if the Puritans forsook the Church of England on account of tyranny, &c., they did not mend the matter, for they became themselves eminent for precisely the same offences. Sept. 13

THE BOOK OF COMMON PRAYER—a new, correct, and beautifully printed edition.

D. Appleton & Co. have now ready the 18mo. and 12mo. sizes of their edition of the BOOK OF COMMON PRAYER of the Protestant Episcopal Church of the United States, embellished with four very fine steel engravings from designs by Berbeck, and an illuminated title page. May be had in various elegant bindings.

*** The Publishers can confidently recommend to the patronage of the Clergy and Laity, this edition of the Book of Common Prayer, as being the most accurate of any yet printed, the proof-sheets having been carefully revised by the Rev. Dr. Anthon, one of the committee appointed by the General Convention to set forth a Standard Prayer Book. Sept. 13

NEW WORKS—Nearly ready.

D. APPLETON & CO. will shortly publish the following new works:—

1. The Miscellaneous Works of Thomas Arnold, D. D., including nine additional Essays not included in the London edition, 1v, 8v.
2. The Poems of Dante, translated by the Rev. H. F. Cary, with Flaxman's Illustrations, 1v, 16mo.
3. J Promessi Spossi, or The Betrothed, from the Italian of Mauzoni, 2v, 16mo.
4. History of New Netherlands, or New York under the Dutch, by E. B. O'Callaghan, M. D. 1v, 8vo.
5. Ollendorff's New Method of Learning the German Language, revised and enlarged by Geo. Adler, A. B., 1v, 12mo. Sept. 13

Reduced in Price from $5 to $3 50.

A CRITICAL GRAMMAR of the Hebrew Language, by Isaac Nordheimer, Ph. D., late Professor of Arabic and other Oriental Languages in the New York University. 2 large vols. 8vo. $3 50.

From the first appearance of this work to the present time, critics and professors have expressed but one opinion of its merits. It is acknowledged on all hands to be the standard work, joining to the method of Gesenius and the ingenuity of Ewald, a richness of illustration and a depth of philosophical analysis that would be expected only from one deeply imbued with the lore both of Jewish and Christian schools. One objection however has been made, and frequently made against the work, and that is with regard to its price. It has been urged that this circumstance is felt as an inconvenience by the mass of students, and impedes its usefulness. The publishers have therefore concluded, with the consent of the author's family, to reduce the price of the work to *three dollars and a half*, so as to bring it within the easy reach of all. The proprietors hope that in thus acceding to an often expressed wish, they will be secured from loss by an increased adoption of it in our literary and theological institutions.

Published and for sale by
WILEY & PUTNAM, 161 Broadway.
September 13—2t.

MRS. OKILL, No. 8 and 10 Clinton Place, (8th street,) will be in readiness to receive her pupils on Tuesday, the 16th of September. Aug. 30—8t$

From the Church Chronicle.

The Position of the Scottish Episcopal Church with regard to Liturgical Usage, and Communion with the United Church of England and Ireland:

A Charge

Addressed to the Clergy of the City and District of Glasgow, May 7, 1845. By the Rt. Rev. M. Russell, LL.D., D.C.L., Oxon.

My Reverend Brethren,—When our Blessed Lord sent forth his disciples to sow the seed of eternal life in the land of Israel, he prepared them for opposition, suffering, and disappointment, in the following remarkable words:—"Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household."

In so saying, our Redeemer meant not to assert that the natural fruits of the heavenly tree which he was then planting with his own hand, and was about to water with his blood, were to be nothing better than variance, contention, hatred, and mutual violence. He simply foresaw that such would be the effect of his doctrines and injunctions on the selfish passions of mankind. In the character of the Jews, more especially as connected with their fallen estate and their expectations of the Messiah, he could detect the immediate source of all the evils which he foretold—unbelief, strife, rage, the flight of peace, and the entrance of the bloody sword. The self-denial enjoined by the gospel, and the extinction of all those fond hopes of earthly power of which its progress denoted the failure, made the Hebrew, at length, accuse his own blindness, and lift up his hand against every one who read the Old Testament in a light different from that which, in his eyes, justified the expectation of a great triumph for the house of David throughout the eastern world. In this respect, the religion of the New Covenant acted like the rays of the gracious sun, which bring health and fertility to every land where no deadly infection lurks in the soil or pollutes the air; but which, wherever the elements of corruption are ready to be set in motion by the intensity of his beams, are found to generate disease and death. On a principle somewhat similar, the Saviour of the world, though his last bequest was peace, and his last precept brotherly love, saw in the perspective of the future, wrath, envy, and all uncharitableness, even among those who should confess his name.

The experience of eighteen hundred years has proved but too painfully the truth of our Lord's prediction; for, during that long period, the Church has been in a militant state, not only as being assailed by her open enemies, but as suffering from wounds inflicted by false, weak, or injudicious friends. Even in the society of the Apostles themselves, difference of opinion was allowed to proceed so far as occasionally to interrupt the harmony and disturb the proceedings of the most distinguished of their number. St. Paul, for example, does not conceal that at Antioch he withstood St. Peter to the face, because he thought him worthy of blame; and the inspired author of the book of Acts, in reference to the same great Missionary of the Gentiles relates, that "his contention with Barnabas was so sharp that they departed asunder, the one from the other," to meet no more upon earth.

Such things are written for our learning, who have the records of so many centuries to guide us; not a few of which are stained with blood, and darkened by the fierce passions of ambition, intolerance, and revenge. There is not a member of any Christian body, who, with the annals of his communion spread out before him, will not find occasion to lament that the intemperance of a blind zeal has too frequently obtruded itself, where the interests of faith and piety should alone have warmed the heart and strengthened the arm. It is exceedingly painful to reflect, that as soon as the followers of Christ had ceased to suffer from the hands of pagan rulers, they themselves assumed the weapons of a warfare not less to be deplored. Nor has this great evil quite disappeared in our own day; for though the gentler manners and the improved legislation of modern times preclude any direct attack on the person or the life, the son may still be seen at variance with his father, the daughter with her mother, and the daughter-in-law with her mother-in-law; and hence, in too many instances, the Scripture continues to be fulfilled which saith "a man's foes are they of his own house."

But is this evil a necessary one? Is it inseparable from that religion, which, above all things, enjoins peace, long-suffering, and charity? Are we to conclude that the denunciation once pronounced against the family of the Psalmist is to be realized without ceasing in the tents of the Redeemer—"the sword shall never depart from thine house?" Must Christianity appear for ever a large battle-field, echoing the voice of fear, threatening, and lamentation: still grieving the world with a succession of melancholy proofs of how trifling are the grounds on which those who call themselves brethren have most frequently disagreed?

The fault is assuredly in ourselves; and the blame with which we are chargeable will appear in a more aggravated light, when we reflect that the evils we apprehend, and the errors we make haste to condemn, are frequently the offspring of our own ignorance or want of temper. We are, said an old writer, "like querulous brethren, who having agreed on the division of their inheritance, fell out about some heaps of rubbish." In such matters we are equally impatient and unjust; we show least indulgence where forbearance is most needed, I mean, to the infirmity and indocility of ignorance. The unity of the Church and the repose of her members have frequently been sacrificed to pride, disappointment, and self-conceit, on the part of individuals who preferred their own groundless scruples to the welfare of the Christian body. Let us not, then, shut our eyes so closely to the sorrows and sufferings of past days, as to render the word of God, and the history of his Church, a blank unprofitable page.

These remarks are intended to bespeak a patient hearing for some observations which I am about to make on the position of the Scottish Episcopal Church, viewed in connexion with the liturgical forms and usages of the great Establishment of England and Ireland.

You are all aware that one of the conditions upon which the Act of 1792 was passed, which relieved our communion from the pressure of the penal laws, was, that we should adopt the same standard of belief with the English Church; in other words, that our clergy should sign the Thirty-nine Articles. As to the form of public worship, no stipulation was made farther than that the sovereign and royal family should be regularly prayed for, during Divine Service, in the words of the English Liturgy. That ritual was already in general use among the Scottish Episcopalians, with some slight verbal alterations which did not in any degree affect its meaning. It was therefore most willingly adopted by them as their Common Prayer, with the exception, in some instances, of the Communion Office, which both by the clergy and laity of particular districts was thought inferior to one already in their hands, and compiled from more ancient models.*

The step now mentioned was not taken without due consideration; and we are, accordingly, prepared to defend not only the Liturgy which was thus borrowed at a recent period, but also that less popular Office, which, in substance, has descended from the time of Edward the Sixth. In this country, by the unlearned and the uncandid, both the one and the other are charged with a popish tendency; and, perhaps, neither is perfectly understood even by those who are accustomed to use them. The imputation of popery is the most efficacious weapon which can be used in Scotland whenever a difference of opinion arises among contending divines; and upon looking into the pages of our national history, you will find that, from the reign of James VI. down to the present day, it has uniformly been employed as often as the leaders of a party have wished to engage the popular feeling in favor of their measures.

Since the period of the Reformation, when men's minds were divided as to the extent to which the principle of change should be permitted to act, two great parties have always existed, though with varying strength and pretensions; the one being ever disposed to lament that too much of the ancient ritual was retained, and mingling with their regrets a distinct insinuation that their opponents are not disinclined to symbolize still more intimately with Rome. Ever and anon occasions occur to give a wider range and a firmer tone to their remonstrances; and at present, all over the island, there is a manifest tendency to question usages which have been long respected, and to impugn the soundness of doctrines which were approved by the fathers of the reformed Church. Even the clerical vestments, or at least the place and purpose of wearing them, have again been brought under dispute in several parts of England. The Liturgy itself is frequently made the subject of discussion; its most solemn services are canvassed in no friendly spirit; and in certain quarters, intimation is given in very unambiguous language, that a convenient season must soon be found for revising several of its Offices, and rendering them less offensive to tender minds. In a word, impatience of control and disregard of authority are becoming every day more manifest; impelled by a spirit in whose eyes nothing is valuable but what is comparatively new, and which is ever ready to set at defiance all the conclusions of ancient wisdom.

No such feeling of suspicion or disparagement is displayed among the indigenous Episcopalians of Scotland, who, when they adopted the Anglican Liturgy, explained its language on the principles of those who compiled it. In this matter, they proceeded on the fair and generous rule that, in order to establish truth as well as harmony in the religious world, men ought always to consider the light in which doctrines are placed by those who sincerely hold them, and not as they may happen to be represented by others, whose object it is to excite doubt in regard to the principles on which they rest, or to invalidate the arguments by which they are maintained. It is too obvious to require notice on our part, that objections have been raised to certain expressions in the Liturgy, which to those who have studied the purpose of the compilers, and made allowance for the inevitable change produced by time in the meaning of words, present no difficulty whatever.

1. To illustrate the remark now made, it will be sufficient to allude to the Office for the ministration of Baptism; the doctrine involved in which, though frequently misrepresented, can hardly fail to be understood by every one who has paid the smallest attention to its history, and to the original import of the words in which it is expressed. The use of the term Regeneration, as connected with that sacrament, is undoubtedly scriptural, and it was used, too, with this special reference in the purest ages of the Church. The evil complained of has risen entirely from want of attention to a secondary meaning which, in times comparatively modern, has attached itself to the word under consideration; whence it is manifest that those who assign to it an import which it did not originally bear, owe all their difficulties to themselves. No intelligent member of the Episcopal Communion has ever maintained that all baptized persons are, by virtue of the sacrament, placed in a path which must necessarily lead them to eternal life. The article of faith held by the Church respecting it, and implied as well as announced in the Offices for Baptism and Confirmation is, that the penalty attached to the first transgression is thereby removed, and that the sin itself is forgiven. But it is nowhere insinuated that the end of our Christian calling is accomplished by the mere ministration of the initiatory ordinance. It is not taught in the holy ritual that every branch engrafted into the mystical body of the Redeemer shall bear fruit unto everlasting salvation. On the contrary, in one of her most solemn festivals, the Church teaches us to pray, that "we, being regenerate and made the children of God by adoption and grace, may daily be renewed by his Holy Spirit." The same doctrine is clearly conveyed in the prayer pronounced by the bishop, when about to minister the Apostolical rite of Confirmation: "Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them, we beseech thee O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace," &c.

These things are understood by every novice in theology; and yet the Anglican Church is sometimes accused, even by such of her own sons as have failed to appreciate her principles, of holding and teaching a popish doctrine in the two Offices now mentioned. But the Scottish Episcopalian does not so misinterpret the meaning of the ritual according to which he ministers; he received it in good faith, and he follows out its injunctions without wavering; never perverting the language from its obvious intention, nor ascribing to the greatest Church of the Reformation an unprotestant spirit concealed under a thin veil of words.

2. A similar imputation has been directed against the form of Absolution in the Order for the Visitation of the Sick. It also is viewed as a stumbling block by many, who, while they continue in the communion of the Church, take refuge from the apparent anomaly by abstaining from its use in every case. Nothing assuredly can be more clear than the rubric; and nothing could be more distinctly expressed than the formula in which the remission of sins is conveyed to the penitent. After a special confession made to him, the priest is instructed to say: "Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost."

The precise import of these solemn words it may not be easy to define. It may be that the absolution, strictly so called, has a reference to somewhat which the Church herself has against the sick man; neglect of her ordinances, or a violation of engagements made to her. The form consists of two parts—the one a prayer for mercy, and the other a declaration of forgiveness; the first apparently relating to the attributes of God, the second to the claims of the Church, viewed as a judicial body deriving her power from Christ. At all events it is perfectly manifest, that the remission of sin pronounced by the priest does not extend to the external punishment denounced against transgression; for no sooner has he uttered the authoritative words, than he proceeds to pray in the following terms: "O most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more, open thine eyes of mercy upon thy servant, who most earnestly desireth pardon and forgiveness; preserve and continue him in the unity of the Church; and forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins," &c.

If the sins of the sick man were understood to have been already remitted by the authority of the priest, what occasion could there be to pray for pardon and forgiveness, which the penitent, immediately after receiving absolution is said "most earnestly to desire?"†

3. The Ordination Service has been likewise objected to as offensive to weak consciences.—When a bishop ordains a minister of the second order, he is directed to utter the following words: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands: whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained."

These expressions, not properly understood, have been made a rock of offence, inasmuch as they appear, when used by an uninspired man, to convey a gift which he himself does not possess, and to savor of presumptuousness in a matter where there ought to be the utmost simplicity and self-denial. The profane have scoffed, and the ignorant have been perplexed, upon hearing a man of like infirmity with themselves say to another, in the most solemn circumstances in which two human beings can meet together, "receive the Holy Ghost."

But the main difficulty disappears when we are reminded that those words, even when originally pronounced by our Blessed Saviour, did not imply anything miraculous or unusual. We must distinguish between the ministerial commission, conferred by our Lord when he was about to leave this world, and the supernatural endowments bestowed upon the Apostles on the day of Pentecost. In the one case he gave to his disciples the mere official authority; in the other he granted the power which at that time was necessary for the effectual exercise of it, towards the great purpose of evangelizing the world. The first was a simple ordination, the appointment to act as his missionaries, but nothing more; and therefore he commanded them not to enter upon the discharge of the solemn duties to which they have been called, until they should have received a mighty aid from on high.

But the meaning of the words used by our Blessed Saviour, when he ordained the Apostles, will be the more fully comprehended, if we view them in their relation to the opinions and practices of the ancient Jews. Every one appointed to take any part in the service of God was understood to have received one or more gifts of the Holy Spirit; and, on this principle, to be invested with the priesthood, and to have had the Spirit of God shed down upon him, were, under the ancient economy, expressions nearly synonymous. In some cases, it is true, such commission implied the foreknowledge of future events, and constituted a prophet in the more common acceptation of the term: but, generally speaking, the spiritual endowment was confined to the ordinary ministrations of religion, and implied nothing more than that the individual on whom it was conferred was devoted to the service of God's house, whether the tabernacle or the temple.

Nay, you will find that men employed in much inferior offices were said to be endued with the spirit of God to qualify them for their several duties. When the tabernacle was about to be framed in the wilderness, the Lord spake unto Moses, saying, "I have called by name Bezaleel the son of Uri, of the tribe of Judah, and I have filled him with the *spirit of God*, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to work in gold, and silver, and in brass." Even this employment was considered so far sacred, that Bezaleel was called to it by a special nomination from heaven, and prepared for its several offices by a supernatural endowment.

In the book of Numbers you will find an example still more intelligible and instructive, where the bestowal of the "Spirit of God" can only mean a formal and regular appointment to an office. When the labor of governing the twelve Tribes became too heavy for Moses, he prayed to God that he might be in part relieved from its pressure. "And the Lord said unto him, gather me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them, and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and *I will take of the spirit which is upon thee, and I will put it upon them*; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."

In this case it admits not of any doubt, that to take part of the spirit which was upon Moses, and to put it upon the seventy elders, was merely to transfer from him to them a portion of the authority which he had found it inconvenient to exercise. You will find, again, that when this distinguished servant of God had arrived at the close of his labors, he conveyed, in a manner somewhat similar, the whole of his authority to Joshua, who was appointed to succeed him:—"And Joshua the son of Nun was full of the spirit of wisdom, because Moses had laid his hands upon him."

It is in agreement with the same notion and usage that we shall most clearly understand the bequeathment of official power which was given to his successor by Elijah when about to ascend into heaven. "And it came to pass that Elijah said unto Elisha, Ask what I shall do for thee before I am taken from thee. And Elisha said, I pray thee let a double portion of thy spirit rest upon me. And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee." The aspiring prophet received the mantle as it fell, and he cherished it as a token of authority and pre-eminence. Nor did his claim as the chief minister of the Hebrews fail to be recognised by those who were the most competent to decide on his pretensions; for when the sons of the prophets saw him, they said, "The spirit of Elijah doth rest upon him. And they came to meet him, and bowed themselves to the ground before him."

In this case, as in that of Moses, the spirit which was removed from one person to another, could be nothing else than the authority, or spiritual office, with which the former had been invested, and which we find could be conveyed in whole or in part. The word spirit cannot, indeed, be properly understood in any other sense; for, in a literal acceptation, the spirit of one man, or a portion of his spirit, cannot be conveyed to another, whether for procuring the benefit of his aid, or maintaining a succession.

(*To be continued.*)

* The slight verbal alterations to which allusion is made in the text, are now, I believe, entirely discontinued; but as they have been recently urged in an English periodical as a proof that the Scottish Episcopalians do not honestly adhere to the ritual they profess to have adopted, I shall mention all the deviations that I have ever happened to witness during forty years.

Our Father *which* art, altered to our Father *who* art.	
Give *peace* in our time.	Give *peace* and *truth*, &c.
Who hast safely brought us to the *beginning* of this day.	Who hast safely brought us *to this day*.
Bishops and *curates*	Bishops and *pastors*,
Defend us from all perils and dangers of *this* night.	Of the *ensuing* night.
Show thy pity on all prisoners and captives.	Prisoners, *exiles* and captives.
Evils that we most *righteously* have deserved.	Most *justly* have deserved.
Unto whom all hearts *be* open.	All hearts *are* open.

These are all the alterations or deviations I was accustomed to hear in church. Once, in Aberdeenshire, instead of the Ten Commandments, I heard a clergyman read the *summary* of them, as given by our Saviour in the Gospels; and once in Perthshire I witnessed a Confirmation, where the form in the book of Edward VI. was prefixed to that inserted in the present edition of the Common Prayer. The Bishop said, "I sign thee with the sign of the cross, and lay my hand upon thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Defend, O Lord, this thy servant with thy heavenly grace," &c., as in the modern office.

† Forms of Absolution were common in all the reformed Churches in the time of Cranmer, and are to be found in their several Confessions and Rituals. In Knox's Liturgy, formerly used in Scotland, there are two. In the case of a penitent the minister was instructed to say: "If thou unfeignedly repent thy former iniquity, and believe on the Lord Jesus, then I, in his name, pronounce and affirm that thy sins are forgiven, not only in earth but also in heaven, according to the promises annexed with the preaching of his word, and to the power put in the ministry of his Church."

When an excommunicated person was restored to Christian fellowship, the following was used:—"In the name and authoritie of Jesus Christ, I, the minister of his blessed Evangel, with consent of the whole ministrie and Church, absolve thee, *N*, from the sentence of excommunication, from the sinne by thee committed, and from all censures laid against thee for the same before, according to thy repentance: And I pronounce thy sinne to be loosed in heaven, and thee to be received again to the societie of Jesus Christ, to his body the Church, to the participation of his sacraments, and, finally to the fruition of all his benefittes; in the name of the Father, the Sonne, and the Holy Spirit. So, be it.

ST. MARK'S HALL, *Orange, Essex County, N. J.*, Rev. Anthony Ten Broeck, A. M., Rector.
The undersigned, with the approbation, and at the desire of the Bishop of the Diocese, is about to open an Institution for the instruction of boys. The pupils will be taught the various branches of a full course of English and Classical Studies; and the Institution will be conducted on the principles of Christian Education.
There will be two sessions, of five months each, in every year. The first session will begin on the 1st of November, and be followed by a vacation of one month. The second session will begin on the 1st of May.
For the accommodation of those who desire it, pupils will be received for the *opening session* as early as the 15th of Sept.
The charge *per session* is $100, payable in advance. This charge includes every thing but clothing, books, and medical attendance.
Orange is pleasantly situated about thirteen miles from New York, and four from Newark. It is easy of access ey the Morristown rail-road, which passes through it, and by stages from Newark. It is well known as a location favorable to health.
A large and convenient house has been secured for the present, which will afford every accommodation to a limited number of pupils. It is proposed to provide for a larger number, by the erection of suitable buildings for the permanent use of the Institution.
Communications, either to obtain further information, or to apply for admission of pupils, may be made to the subscriber, addressed—"St. Mark's Hall, Orange, Essex co., N. J."
August 30, 1845. ANTH. TEN BROECK.

INSTITUTION OF MESSRS. ABBOTT *for the Education of Young Ladies*, No. 412 Houston st., New York.
The Fall term of this Institution commences Monday, Sept. 15th. The principals devote their time to personal instruction, seeking to secure for their pupils good bodily health, cheerful spirits, the highest intellectual endowments, true refinement of mind and manners and unaffected piety; employing teachers of the highest literary and scientific attainments, in spacious and handsomely furnished parlors, they endeavor to combine the advantages of the gentleness, delicacy, moral purity, and literary taste of a refined home education with that knowledge of the world, easy address and intellectual stimulus, which can only be acquired by associated study. They would give their pupils a perfect education; that with healthy bodies and well disciplined minds and polished manners, and hearts regulated by Christian principle, they may be prepared to enter unembarrassed upon any of the duties of life.
Terms—Pupils under six $6; from six to eight $9; from eight to ten $12; from ten to twelve $15; over twelve $18. The use of all the books required is furnished, and there are no extra charges. A few young ladies can be received into the families of the principals. 6t—Aug. 16

SOUND EDUCATION IN PRIVATE.—Terms $400 per annum, payable half yearly in advance. No extra.
Mr. James Such, formerly of Trinity College, Cambridge, (England,) and some time private tutor in that University, receives into his family ten pupils. The house is situated near Jamaica, Long Island, half an hour's ride by railroad from New York. The course of instruction is precisely similar to that pursued at the most reputable schools in England, such as Eton Harrow, Winchester and the Charter House—the same education as is given to the sons of the higher classes when they aspire to University honors and are designed for parliament, the bar, or the pulpit, with the addition, however, of a thorough knowledge of the French and Mathematics on the Cambridge plan. The discipline is altogether that of a private family; a discipline which can only obtain where the number is small. Religious instruction is strictly attended to. Mr. Such has been bred to the business of tuition. He is wholly devoted to his pupils, and undertakes no greater number than himself and his son can do strict justice by. He is well acquainted with the French language, having spoken it from childhood, and resided much in France when preceptor to a young nobleman. A father desirous of procuring for his son a healthy and comfortable residence, and at the same time sound education, whether for professional or commercial pursuits, would find this an opportunity seldom offering. Mr. Such's pupils have attained the highest honors at Harvard and Yale Colleges. His Seminary has been established eight years, and is known to the following gentlemen:—
Rt. Rev. Bishop Doane, New Jersey; Hon. and Rt. Rev. Bishop of Toronto, U. C.; Rt. Rev. Bishop Eastburn, Boston; Gov. Everett, Boston; Hon. Abbott Lawrence, Boston; Prof. Vethake, Philadelphia; Gen. P. B. Porter, Niagara Falls; Elias Vanderhorst, Charleston, S. C.; Rev. W. Shelton, Buffalo; Col. A. S. Jones, Georgia; Dr. R. Breckenridge, Baltimore; Rev. W. L. Johnson, Jamaica, L. I.
In Washington.—Hon. Ex-President Adams, Hon. Daniel Webster, Hon. Henry Clay, Hon. W. C. Preston, Hon. Waddy Thompson, Hon. Ogden Hoffman, Hon. John Sergeant, Hon. Augustus Porter.
In New York.—Ex-President Duer, Columbia College, Prof. Anthon, Rev. Dr. Wainwright, Hon. James Monroe, Henry D. Cruger, Esq., Dr. Bartlett, D. B. Fearing, Esq., Judge Edwards, Dr. Alex. Stevens, C. A. Davis, Esq., Reuben Withers, Esq., W. B. Astor, Esq., W. Edgar, Esq., General Scott, Benj. Silliman, Esq.
In Harvard University.—Hon. Josiah Quincy, President; Hon. Judge Story, Law Professor; C. C. Felton, Esq. Greek Prof.; Dr. C. Beck, Latin Prof.; B. Pierce, Mathematical Professor; Prof. Longfellow.
Aug. 23—13t$

A CANDIDATE FOR ORDERS and Graduate of an Eastern College, will be glad to meet with an engagement to teach for a few hours every day, either in a Classical School or privately. Address "Yale" at this office. Aug. 16—x

FRENCH AND ENGLISH SCHOOL.
REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.
Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs. Williamson's *Day School*, which has been established for the last eight years.
New York, April 12, 1845, 72 Murray street.

CLASSICAL AND ENGLISH SCHOOL, No. 208 Wooster, near Amity st., Rev. J. A. Spencer, A. M., Rector.
This School will re-open on Monday, September 1st. The number of pupils is limited and select, in order that each boy may receive the personal care and supervision of the Rector, and be *thoroughly trained* in the various branches of English and Classical learning. Two or three boys can be received into the Rector's family.
References.—Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. G. T. Bedell, Rev. L. P. W. Balch, Rev. J. M. Forbes, Rev. B. I. Haight, Prof. Chales Anthon, LL.D., Prof. James Renwick, LL.D., Dr. Edward Delafield, Dr. J. Stearns, Henry Wilkes, Esq., Geo. T. Strong, Esq.
☞ Circulars may be obtained at Appletons, 200 Broadway, Stanford & Swords, 139 Broadway, Miller's, 645 Broadway, and at the Rector's residence.
Aug. 23—5t

EDUCATION.
REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.
This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.
Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.
N. B.—The regular Academical year will commence on the 1st of September, after the Summer Vacation.
The number of Pupils being limited in the *Day School*, vacancies will be filled as they occur.
For *Boarders* and *Day Boarders* who are entirely distinct and separate, applications will be received at any time.
TERMS—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. June 7—3mis

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.
THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.
The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.
The government shall be strictly parental.
The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.
The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.
References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.
June 29—yly W. H. PADDOCK.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.
He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.
For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.
GEORGE JARDINE,
Aug. 9. 83 Anthony st., next door to Broadway.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.
From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.
THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:
One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.
One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.
Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.
Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.
Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.
Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.
Also two elegant parlor organs, in Mahogany polished cases.
Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.
HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.
The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.
November 9—tf

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